

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII

JACKSON, MISS., August 29, 1935

NEW SERIES
VOLUME XXXVII No. 34

Who's Who and What's What

Rev. C. O. Estes assisted Pastor G. A. Cooper in a meeting at Branch in Scott County last week. There were five additions to the church.

Rev. L. T. Greer, beloved Pastor of the church at Boyle, helped Rev. Virgil Ratcliff in a meeting at Tuscola. The best meeting in years is the report. Fifteen were added.

I have had the greatest meetings this summer I've had for years. I have preached in meetings at Thomastown, Sallis, Cato, Ward, Ala., Farmhaven and Lone Pine. Some 85 additions and each church getting revived.—Homer H. Webb.

In another column will be found announcement of the resignation of Pastor J. H. Hooks of Grenada First Church, after ten years of faithful and effective service. Other churches are already inquiring about him, and we hope he may be kept in Mississippi.

The meeting last week at Walnut Grove resulted in five additions by baptism and nine by letter. Pastor M. O. Patterson was assisted by Brother D. A. McCall who preached and Brother C. H. Mize who had charge of the singing. The attendance was unusually good, especially at the early morning services.

Pastor J. E. Cranford closes his service at Davis Memorial Church in Jackson next Sunday. He has done five years of good work, particularly in evangelism. He goes to his home near Seminary and will serve churches in a field where he is well known and has always been in demand.

It is well known that digitalis acts on the heart, calomel on the liver, and bromide on the brain. But nobody on earth knows why these particular drugs affect these special organs. So does the preaching of Christ crucified save men from sin, changing their lives. How it does it God only knows. Jesus said, "The seed springs up and grows: How he knoweth not."

I was with Rev. J. W. Hicks and the Cross Roads church in Webster county in a revival meeting the fourth week in July and it was a good meeting, had 10 additions by baptism, and one young man to enter the ministry and the church revived. Was with the Enon church in Clay county first week in August, had 5 for baptism and other results that made me happy. This good church is without a pastor at present.—A. T. Mitchell.

There are two widely differing notions as to the sources of pleasure. One is in making other people happy; the other is in making others uncomfortable. Boys play pranks on one another and are gleeful if the victim is made unhappy. Wild Indians stick splinters in a captive and set them on fire, and dance with glee around him. "Smart" people make biting remarks about others and are happy in proportion as their victim is discomfited. The contest of wits is often like a duel with swords. We may well ask ourselves if our pleasure is secured by the suffering of somebody else; or is it increased by seeing others happy.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Preparation is being made for the third edition of Dr. M. E. Dodd's book "Girdling the Globe for God." If you haven't read it get one from the Baptist Book Store.

We have joined the Lutherans: The Evangelical synod of Illinois protests against celebrating the President's birthday with an orgy of dancing.

Missionary Noble Y. Beall says there are 10,000,000 negroes in the South and half of them are members of no church. Four million are Baptists and one million are members of other churches.

Virginia has had a liquor control law now for a year as a substitute for prohibition. In that time the jail population has increased 19 per cent and the cost of maintaining the prisoners has increased nearly 13 per cent, or over \$100,000.

Those who are to prepare reports on hospitals for Mississippi Associations will be furnished facts needed, as to the Baptist Memorial, on request addressed to the Superintendent, Memphis, Tenn.—M. D. Jeffries, Hospital Pastor.

A good example for some other folks: The Knights of Columbus, American Catholic organization, has banned alcoholic liquor from their fraternal meetings for 30 years, and refused to change at their recent convention.

The Morton church was blessed Sunday night by a sermon preached by Dr. G. F. Winstead, pastor of First Baptist Church, Beaufort, S. C. We are selfish enough to wish some church in Mississippi could bring him back to Mississippi, his native state.

The Antioch Baptist Church in Simpson County has just closed their meeting which began the third Sunday in August. Brother W. S. Landrum is the pastor. I heard many of the members say very fine things about him. It was the writer's privilege to preach for them during the meeting. I met a large number of good people who hold membership there. Some were added to the church by letter and some by baptism.—B. E. Phillips.

Editor: Meetings have been held in both of my churches. Following the fourth Sunday in July, I had Brother L. T. Petty with me at Liverpool Church in Yazoo County. We had a fine spiritual meeting. Bro. Petty is a Bible preacher. There were five professions of faith and three rededications. We are having a good year here. Then the week following the third Sunday in August, I had Lt. A. L. McKnight, chaplain in the CCC, with me at Hermanville. The interest was good. There was good interest. There was only one profession of faith and three joining by letter. Even though the visible results were few, I feel that the people were lifted to a higher plane. Bro. McKnight is doing a great work as Chaplain in the CCC camps. He has his whole soul in his work. Yours, Carl F. Talbert, Pastor.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

IMMEDIATE WORK AHEAD

As we approach the month of September, the missionary societies of the State are busy with their September program, the principal feature of which is State Missions. Their goal has been set for \$7,000.00. The societies nearly always reach, and often surpass their goal. If this sum of \$7,000.00 is raised by the societies in September, and if the Sunday schools during October will reach the high mark of three years ago, it will enable the State Board to complete its year's work without any indebtedness. Such contributions will also encourage the Board to make larger appropriations for State Mission work for 1936. State Mission needs are increasing all the while. The only way to assure continuation of our denominational life is to continue to do mission work. The fields round about us must be tilled intensively if we expect to do an extensive work.

LIBERAL GIVERS CONTINUE TO GIVE

Two hundred and forty letters have been written to individuals asking that each take ten \$10.00 units as planned for the Investment Campaign this fall in the interest of the financial obligations resting upon our State Convention. Already we have the following who are giving \$100.00 each:

L. T. Lowrey, Blue Mountain
A. Polk, Hattiesburg
Mrs. J. V. Ratliff, Gloster
A. F. Crittendon, Jackson
P. I. Lipsey, Clinton
J. R. Carter, Magnolia
Hryan Simmons, Hattiesburg
W. E. Farr, Goodman
R. B. Gunter, Jackson.

There should be 100 who will take ten units. That would make ten per cent of the \$100,000.00 sought.

Should any complaint be made that the quotas of the associations are too large, please bear in mind that unless these quotas are raised the Convention cannot meet its obligations this year.

We appeal to all churches to first try to raise their goals before they complain or say they are unable to do so. Out of considerable experience and some years of observation, this writer is prepared to say that those churches which try can and will raise their quotas.

Just as fast as churches raise their quotas, their names will be published in the Baptist Record. Let us get busy, beginning the first Sunday in September, and finish this campaign and have it behind us.

THE ORGANIZATION

The organization for the Investment Campaign thus far consists of R. B. Gunter, General Chairman; Frank E. Skilton, Chairman of the

(Continued on page 5)

Sparks and Splinters

Rev. J. A. Barnhill last week assisted his brother in a revival meeting in Lagrange, Mo.

New York City is said to have 350,000 negroes, mostly in Harlem, the largest number of any city in America.

The Western Recorder is afraid that if the government coins money of less value than one cent, these pieces will become too current at church.

Miss Fannie Traylor, Secretary of the State W. M. U., has gone for two weeks' rest and refreshing at Monteagle before beginning the fall campaign.

"Spiritual infants are no match for the 'spiritual wickedness in high places' which is actively arrayed against Christ and His churches today."—V. I. Masters.

Salvisa Church in Kentucky has called to its pastorate Jno. Allen Moore who was graduated from Mississippi College a year ago and is attending the Louisville Seminary.

A flock of wild geese going south in August! That is a thing we saw this year for the first time in life. Those who, like the Romans, predict the future by the flight of birds, may tell us its significance.

Bro. Leon V. Young began his pastorate at Damascus, Copiah County, recently with a ten-days' meeting in which he preached. There was a great awakening of interest and seventeen were added to the church.

A movement is started in Arkansas to establish a home for crippled children as a memorial to a millionaire recently deceased. Good idea. But why didn't the millionaire build it, and not leave it to his poor compatriots.

Two booklets have recently come to our desk which can be made helpful in the devotional life of our young people. They are "Prayers For Boys," and "Prayers For Girls." They are published by Thomas Nelson and Sons. They are inexpensive.

It is said that appropriations made by congress necessitate the spending of \$24,000,000,000 in three years beginning with the fiscal year 1933, that is \$1,000 for every family in the United States. This does not include state, county and municipal taxes.

Am beginning my annual revival meeting here next Sunday, the 25th, at 11 o'clock. Bro. H. M. Mitchell of the Central Baptist church, New Orleans, will assist me. We beg the prayers of the readers of the Baptist Record. Yours most heartily, J. B. Quin, Summit.

Many crimes are excused on the grounds that those who committed them were intoxicated. Now a great number of young people in Chicago are said to be asking annulment of marriage because they were married while drunk. Here is your "baby," you folks that voted for repeal.

At the request of the host church, First Church of Shreveport, the Louisiana Convention will meet one week later than expected, convening on the 19th of October. This will avoid conflicting with the date of meeting of ten other state conventions.

Brother W. J. Morris, a student of the Baptist Bible Institute, is pastor of one church in Mississippi. For several years he was an evangelistic singer, and can be had occasionally as song leader in meetings by churches wishing his help. Dr. T. W. Young says of him, "He is one of the greatest of our Southern singers."

Rev. W. J. Morris, of the Baptist Bible Institute, recently held a meeting at the New Salem Baptist church, near Lucien, Mississippi, in which there were seven additions, five for baptism, and two by letter. The music was directed by Mr. T. C. Byrd, and Miss Dicie Chapman presided at the piano. The meeting continued eight days, and the crowds were good at all services.

Rev. Roy Chandler becomes pastor at Fayette, Alabama.

Brother Geo. Gay has made a good start in his work at Rosedale and the church is now considering going to full time.

It is said that 350 American school teachers attended the summer sessions of Moscow University in Russia.

Dr. R. L. Bedwell, of the faculty at M. S. C. W., Columbus, was one of the teachers in the Mississippi College Summer school. He has for many years been a trustee of the college, and his work this summer was of high order, and he and his wife and son made many friends in Clinton.

A great utility magnate started a campaign against the bill in Congress by pleading for the "widow and orphan" who owned stock in his companies. And yet these "widows and orphans" were receiving not a cent of dividend in these companies in most cases while he was getting rich out of them hand over fist.

Commenting on Mr. Alfred Smith's unhappiness over conditions in Mexico and various parts of the world, excepting Italy, "G. M." (assistant manager) says in the Commercial Appeal, that Mr. Smith's defeat has made of him a confirmed grouch, and nothing is left as a reminder of the once "Happy Warrior." Any man who would raise disturbance with Mexico over the church situation there is more of a Catholic than an American.

The program for Central Mississippi Preachers' Conference, meeting in Jackson, First Church, Sept. 9 at 9:30 A. M. includes: Devotional by M. J. Derrick, "My First Sermon" by every preacher present, "Are We Losing the Bible Conception of Sin" by R. L. Wallace, "Are We Losing Concern For the Lost" by I. F. Metts, "What Does the Bible Teach About Hell" by B. H. Lovelace, "What Must Be Included in a Revival—Preparation" by W. C. Howard, "During the Meeting" by W. P. Davis, "Following the Meeting" by W. A. Hewitt, and "My Work Yesterday" by all present.

We publish a short article this week by Rev. A. R. Adams on the Red Menace. He asks us to say a word about it. Communism is a counterfeit religion. It has in many places fought against God and sought to destroy Christianity. For these reasons it is an enemy of righteousness. But it is not the only enemy of righteousness, and not all the wickedness of this country is traceable to Communism. Disregard of the marriage tie and desecration of the Lord's Day are quite common among people who have no sympathy with Communism. You won't kill all sin by destroying Communism.

The old lady who was asked what good thing she could say about the devil and replied "He certainly is very industrious," may teach us something. We may in the deep of our souls dislike political dictators like Mussolini and Hitler, but we might follow their example in one respect: When they see trouble brewing at home, they direct the attention of their folks to the enemy on the outside. So may we prevent trouble and wrangling in our churches by engaging their energies in service to those beyond their own locality. Missionary interest will save our churches.

"The Bible and The Bible School" is a new edition in one volume of two books sent out a short time ago by the Sunday School Board, "The Book We Teach," and "The School in Which We Teach." The first part is by Dr. J. B. Weatherpoon and the second by Dr. G. S. Dobbins, both professors in the Louisville Seminary. They are properly combined for instruction in classes of people who are really willing to study and are desirous of fitting themselves for useful service, particularly in Sunday School work. Southern Baptists have probably made more progress in Sunday School work than any other body of Christians in modern times. This book will help those who are working on the task to do it intelligently and efficiently. The price of the book is very moderate, only 75c and there are 280 pages.

Somehow The Southern Baptist Handbook, compiled by Dr. E. P. Alldredge of the Sunday School Board, is different each year, and yet contains the essential information about Southern Baptists and a good deal about others. It is a compendious history of the year's work and a close up study of part of it. This year the close up view is given of Home Missions, including A Vision, A Service, Foreign Language Groups, Cities and Mountains, Indians and Negroes, Canal Zone and Cuba, and an Urgent Appeal. The Second Part gives a review of the work of 1934, including all boards and institutions, tells about baptisms, contributions, Sunday Schools, the S. S. Board, Unreached Millions, Comparison with population and other denominations. It is a World Almanac for Southern Baptists, with information that everybody needs. The whole book of more than 400 pages may be had from the Baptist Book Store for 50c and 10c postage.

"From the Pyramids to Paul" is a new volume from the press of Thomas Nelson and Sons, which will appeal to many people interested in the Bible, but particularly in its archaeology. The original purpose of the editor or compiler of this volume was to honor a great teacher, Dr. George Livingston Robinson, who has for forty years been professor of Biblical Literature and English Bible in Presbyterian Theological Seminary in Chicago. The responsibility for the volume was assumed by Dr. Louis G. Leary. The contributors are representative people from around the world. There is not much topical unity in the book, but many questions in which Bible students are interested are ably discussed. You will learn something about the teaching of the Pyramids, the Horites of Palestine, the message of Ecclesiastes, Experience of Paul, Scripture Authority according to Calvin, Primitive Religion in the O. T., Something about Petra, Second Peter, David, Hezekiah, Ezekiel, and Paul on the Resurrection. The price is \$3.00, a little over 300 pages. The book is instructive and thought provoking.

"Making The Whole World Christian" is another venture of the Sunday School Board to enable Southern Baptists and others to fulfill their mission. The book of 333 pages is in three parts. Dr. P. E. Burroughs is responsible for two of them and Drs. A. J. Brown and J. D. Freeman for the other. In one volume are combined two of Dr. Burroughs' previously published volumes, How To Win To Christ, and The Grace of Giving; and Into All the World by Drs. Brown and Freeman. The first two have become familiar to those who have used the Study Course, and have been found to be exceedingly helpful. We have found the Grace of Giving by Dr. Burroughs about the most scriptural presentation we have seen anywhere. The third part, Into All the World, is the work of two of the most missionary minded men of our generation. There is a genuineness about their message that can not fail to carry conviction. The price of the combined book is 75c. These books are sold through the Baptist Book Store, Jackson.

—BR—

Dr. P. I. Lipsey,
Editor The Baptist Record,
Jackson, Miss.

Dear Dr. Lipsey:

I write to submit the earnest request that The Baptist Record make arrangements, if at all possible, to include the weekly contribution entitled "Looking At The World", by Plautus I. Lipsey, Jr., appearing at present in Florida Baptist Witness. I have been reading this page with much interest, and feel it would prove interesting and profitable and would be deeply appreciated by readers of The Record.

Trusting you may be able to include this service, and with all good wishes, I am

Yours most sincerely,

B. L. Davis, Brookhaven.

Our readers had an opportunity to see in last week's Record a sample of the articles of which Dr. Davis speaks. If you like this, we will see what can be done about it.—Editor.

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News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

The State and Home Mission Conference at Ridgecrest, August 4th to the 10th, was one of the most significant missionary meetings ever held by Southern Baptists.

I have asked Mrs. Una Roberts Lawrence to give to our people some interesting high-lights of this meeting. The article which she has prepared follows:

Echoes From Home Missions at Ridgecrest Mrs. Una Roberts Lawrence

Opening on Sunday with more than 300 in attendance, the State and Home Mission Conference held August 4-10, increased in interest and power until a thrilling close on Friday night with Dr. Antonio Martinez, medical missionary in Cardenas, Cuba, as speaker. The keynote address on Sunday morning by Dr. Ellis A. Fuller, pastor of the First Baptist Church, Atlanta, and President of the Home Mission Board, set a high mark of spiritual emphasis by outlining the fundamentals of our faith as the essential basis of any missionary program. Throughout the week State Mission Secretaries and members of the Home Mission Board, both laymen and pastors, joined with the missionaries of Home and State Mission Boards in presenting the liveliest issues of the day in our own land with keen and penetrating analysis of their significance to the missionary program. A large place was given to the missionaries themselves, there being 25 missionaries and workers of the Home Mission Board and three State missionaries present and taking part on the program. Three State Secretaries were present from the opening session to the last moment on Friday night and seven others for two or more days during the week. It was a trail-blazing meeting out of which shall come in time great forward advances in the evangelization and Christianization of our land and our nearest neighbor nations.

Each morning, beginning with Sunday, Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, spoke on "Taking Jesus Christ Seriously." These morning talks out upon the beautiful terrace in front of the Dining Hall were filled with the deepest and most stirring thoughts concerning the task of Christianity in our present day world. With an amazing ability to sum up the crucial problems of today, Dr. Lawrence fearlessly, clearly and most inspiringly brought the teachings of Jesus to bear upon them—industrial strife, unrighteousness, social problems, racial antagonisms, the rights of underprivileged and isolated peoples of our land, the alien and the stranger in our land. They marked a new conception of the missionary task, not only for the work in our own land but for Southern Baptists in all their mission fields.

There were in attendance upon the Conference two missionaries of the Home Mission Board who speak five languages, Rev. Jacob Gartenhaus, born in Austria, and Dr. Joseph F. Plainfield, an Italian. In addition, these read several other languages. Five of the missionaries present speak four languages, several others speak three, while most of them speak at least two, most of them reading several others. Men of many unusual gifts and cultural accomplishments were among the group. One woman missionary, Mrs. Martin Vivanco, of Cuba, is the first woman to take a Ph.D. degree from the University of Havana. In addition, she is an accomplished musician and possesses great beauty and charm. She is associated with her gifted husband, Dr. Martin Vivanco, in our Baptist school in Havana, of which he is principal in addition to being a professor in the University of Havana.

Dr. J. W. Beagle and the missionaries in the fields of the South enjoyed to the fullest the unusual privileges of fellowship for an entire week. This Conference was the first time the Home Mission Board has attempted to bring its work

before the Southern Baptist Convention in this way, with a whole week of fellowship and discussion with the missionaries from the different fields. Though Dr. Beagle spends much time in travel and conference on the mission fields in the homeland, yet for the first time in the history of the Board, representative missionaries from these fields met each other and had opportunity for fellowship and friendship. It was a blessed privilege drawing the workers together in prayer and interest as never before.

One of the most precious periods of this fellowship was not on the printed program. It was the Covenant quarter-hour just fifteen minutes before breakfast in the early morning when those who wished joined together in a prayer time in one of the lovely Summer-houses on Ridgecrest grounds. Here in a quiet moment the missionaries and the friends who joined them spoke of their problems, of the needs on their fields, and of the victories God had given them. From Cuba, from the Indian work in the Far West, from the mountains, and the cities came these requests for a unity in prayer never before the privilege of these missionaries. Miss Leachman brought to the group each morning the object of prayer on the W. M. U. Calendar of prayer, and unitedly the group prayed for the missionaries in far lands as well as for the needs and problems of their own work. It was a precious time, a quarter-hour of covenanting together with each other and with God in prayer for each other through the year.

One of the greatest missionaries Southern Baptists have today is M. N. McCall, of Cuba. In a most unusual way he has identified himself with the people among whom he has now spent more than thirty years. To the discussion of Latin-American problems and opportunities he brought an amazing fund of information and inspiration. The results of the investment of support and interest in these thirty years were brilliantly presented by Dr. Martinez on Friday night in a startling contrast between what Baptists had in Cuba at the beginning of this century and what they now have. This address will be published in Home and Foreign Fields in an early issue.

During the Conference there were some unusually interesting facts brought out about the Home Mission Board work. It has now on its forces men and women of twenty different nationalities as regularly appointed missionaries, who work among peoples of 28 nationalities, speaking themselves 16 different languages. Three of the major races of the world are represented in this list. There are three missionaries who speak five languages, six who speak four languages, ten who speak three languages and twenty who speak two languages.

Tuesday was a high day of the Conference with its frank, clear and sincere discussion of race problems led by Rev. Noble Y. Beall and Dr. R. T. Pollard. In no uncertain tones these missionaries presented interpretations and applications of Christian thought and life to the challenging issues of need and opportunity among our Negro people in the South today. Fearlessly, yet with love and understanding, Missionary Beall laid before the Conference the present need and future program for this work in an appealing address, closing this program in the evening session. Much of this will also be given in article form later. Dr. R. T. Pollard, of Selma University, is the oldest missionary in service of the Board living today.

Fifteen of the eighteen States of the Southern Baptist Convention were represented in the Conference audiences, the total enrollment running above five hundred. The larger audiences of the evening sessions filled the large Ridgecrest auditorium. A Missionary Exhibit of charted maps drew much attention. The afternoon confer-

ences on missionary education were crowded as the missionaries themselves were given opportunity to bring to life the books about Home Missions. It was a rare treat to see and hear the men and women of these Home fields about whom many had read, and who had until then been only names in a book to most of those in attendance.

CHANGE IN DATE OF MEETING OF THE SOUTHERN BAPTIST CONVENTION

Austin Crouch, Executive Secretary

The Northern Baptist Convention requested the Southern Baptist Convention, through our President, Doctor John R. Sampey, that the time of the meeting of the Southern Baptist Convention be changed from Wednesday, May 20, 1936, to Wednesday, May 13, 1936.

According to the By-Laws of the Southern Baptist Convention the Executive Committee has the authority to change the date of the meeting of the Convention. In order to save the expense of calling the Committee together a poll of the members was taken by mail and the Committee has voted to accede to the request of the Northern Baptist Convention. The Southern Baptist Convention, therefore, will meet in Saint Louis, Missouri, on Wednesday, May 13, 1936, at 2:00 P. M.

The regular time of the annual meeting of the Southern Baptist Convention as set forth under "Convention Procedure", falls on Wednesday, May 13, 1936. This item reads as follows: "The Convention shall begin its annual meetings on Wednesday after the second Sunday in May, the hour to be determined by the Committee on Order of Business." This change, therefore, restores the time of meeting to the regular date.

It is assumed that this change in date of the meeting of the Southern Baptist Convention will automatically shift the time of meeting of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, from Monday, May 18, 1936, to Monday, May 11, 1936. However, definite announcement concerning the meeting of the Woman's Missionary Union will be made later.

Clarke College will open for its twenty-eighth session on September 10. Prospects are good for an increase in enrollment over last session. We will have more Ministerial Students enrolled than we have had in a number of years. Dr. Wills and Carter will be with the college again. All members of the faculty will have Master's Degrees or equivalent. Our faculty will compare favorably in training and experience with any junior college in the state.—W. T. Douglas, Business Manager.

The big newspapers in America some years ago carried on a campaign against what were called "Trusts." It was common to see cartoons in the dailies representing them as overgrown monsters ready to devour all little business that got in their way, or to absorb the smaller companies into great trusts. But you don't see that sort of campaign today. And the reason is easy. Many of the great dailies and many of the so-called news agencies are themselves big corporations and belong to the same order as the trusts. You don't see them helping President Roosevelt in his efforts to put the tax burden on the rich who are best able to bear it. And you don't see them fighting the battles of the people against oppressive utility companies and the super holding companies. They belong to the big brotherhood of the trusts, or are dependent on the advertising favors of these concerns. Unless the smaller papers will defend the interests of the people, they are in imminent jeopardy. Mr. Roosevelt may have made many mistakes, but in this matter of protecting the average man he is eminently right. You may say it is only politics. Well, whatever the motive, we wish him well. Some of the papers which call themselves Democratic have little sympathy with President Roosevelt, and there's a reason.

Editorials

AT THE CROSS

The cross is the symbol of Christianity, of genuine Christianity. It cannot be said too emphatically, there is no real Christianity apart from the cross of Christ. No man is a Christian who has not come by the way of the cross. No life is Christian which was not begun at the cross and is not an embodiment and expression of the cross. There is no salvation apart from the cross of Christ. Jesus said, "If any man will come after me . . . let him take up his cross." We do well to sing repeatedly, "Jesus I my cross have taken"; "In the Cross of Christ I Glory"; "At the Cross, at the Cross Where I First Saw the Light," with "Alas and Did My Savior Bleed," and other such imperishable hymns.

This does not mean, of course, that every one who wears a cross on his watchchain or rosary or about his neck is a Christian. Nor that any and every church is a Christian church that has a cross on the steeple or tower or about the "altar." These cannot be substituted for the experience of crucifixion in the life, or of Calvary in our souls. "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh. Circumcision is that of the heart, in the spirit and not in the letter."

We do well to pray that that may be true of us which Paul said of himself: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." And that we may reach that elevation in experience which enabled him to say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world." "If one died for all, therefore all died; and he died for all that they that live should no longer live unto themselves but unto Him who for their sakes died and rose again."

Any study of the New Testament will show that the cross is central and essential in Christian experience and in Christian teaching. It was not at Corinth alone that Paul determined to know nothing among them save Jesus Christ and Him crucified. This alone distinguishes Christianity from all other religions. Not merely the substitutionary atonement for sinners which Jesus made at the cross, but our crucifixion with Him changes us and everything in life. There is no life in us except as we die with Him. God help us to see it and to know the truth by experience in our souls.

This was the deepest longing of Paul's soul to the end. He wrote from the prison in Rome to the church at Philippi that he counted everything but refuse that he "might gain Christ, and be found in Him, that he might know Him and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death! if by any means I may attain unto the resurrection from the dead."

Somebody has said we cannot go further until we go deeper. The deepening of the spiritual life will be done at the cross of Christ. The deep well is the one which springs up into everlasting life. Let us not be concerned primarily about the orthodoxy of our position and teaching with reference to the cross, but about our experience of dying with Christ and living with Him. Experience of the cross is the only thing which will save us permanently from heresy in teaching. And one who starts at the cross and stays by the cross will never go astray in his theology.

"Jesus, keep me near the cross
There a precious fountain
Free to all a healing stream
Flows from Calvary's mountain.

Pastor C. C. Jones preached in the revival meeting at D'Lo last week. There were seventeen added to the church.

ENEMIES OF THE CROSS

Enemies may be either of two kinds; those who consciously and purposely set themselves in opposition, and those who meaning to be friends so conduct themselves as to do harm to the cause which they have espoused. These latter misrepresent the interest with which they are identified and so do it more harm than some who actually antagonize it. Paul quotes from an Old Testament prophet the statement that the name of God is blasphemed because of you who are supposed to be His representatives. And James says that "He that would be a friend of the world maketh himself an enemy of God." And he is writing to Christians and about Christians; at least those who purport to be such.

And when he speaks in the third chapter of Philippians about some who are "the enemies of the cross of Christ," he includes those who oppose the teaching of the cross and those whose lives belie their profession of allegiance to the cross of Christ. It is evident also that we have both of these kinds of enemies in the churches today.

There is no doubt that the people about whom he is speaking are in the churches. There would be nothing strange about people outside the churches being enemies of the cross, but he speaks here with deep feeling of hurt about those in the churches whose religion is superficial and spurious. They were people who were outwardly religious but in whom the meaning of the cross had never been seen or perceived. Self and sin had not been uprooted by the cross of Christ. And while professing allegiance to Him, they were a reproach to Him, and inflicting serious damage on the cause to which they had professed allegiance. They were enemies of the cross.

Bear in mind that he does not say they were enemies of Christ; they were enemies of Christ, but he directs our attention to the central thing in the gospel, the cross of Christ. And any one who is an enemy of the cross is an enemy of Christ. The test of genuine allegiance to Jesus is our attitude toward the cross. No man is a friend of Jesus or of the gospel who minimizes or opposes the teaching or is ignorant of the experience of the cross. The cross has been the heart of Christianity from the beginning; and it has been the center of attack from all false professors.

This opposition began early and continued unabated. Paul says he had told the Philippians about it often. It was therefore persistent and dangerous. He said in writing to the Corinthians that to the Jew it was a stumbling block and to the Greeks it was foolishness, and to the saved it was the power of God. And when he speaks of the "foolishness of preaching," he has reference to the foolishness of the thing preached, namely, the crucifixion. But he says this was God's chosen way to save people.

There is shown clearly here Paul's attitude toward these enemies of the cross and his method of dealing with them. They were a grief of soul to him. He speaks of them with tears in his eyes. He says "I tell you now (about them) even weeping." While his indignation was hot, his heart was tender. He preaches with tears in his eyes. It is doubtful if it ever does any good to attack error in any other way.

He does not consign them to hell with dry eyes. He weeps as he says, "Whose end is perdition." And then he so characterizes them as to make clear the reason for their opposition to the cross. The cross comes athwart all their conception of life and their daily practices. The vision of Jesus dying for their sins has never uprooted the natural desires, the animal, sinful nature. It is still true of them that their god is their belly; they glory in their shame; they mind earthly things. They live in the things of the flesh; their whole attention is given to the things of earth; all their pleasures are in their appetites.

These appetites may be gross and sensual, or they may not interfere with one's being a

member of polite society. But whether high or low they have reference to things of this world. They may take the form of ambition. They may be what John calls the "vain glory of life," or what Paul calls the desires of the mind. But in any case they will listen to no mention of the cross, the only way by which sin is uprooted and men's hearts are set upon a new goal.

How different is the life of one who can say "If we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this that our old man was crucified with Him, that the body of sin might be done away, so that we should no longer be in bondage to sin. . . . Even so reckon ye also yourselves to be dead to sin, but alive unto God in Christ Jesus."

—BR—

Prof. S. L. Stringer, former president of Clarke College, is now superintendent of the school at Crosby.

Dr. Geo. W. Truett preaches every day, Aug. 26 to Sept. 1, at a Methodist meeting at Ocean Grove, New Jersey.

The Bass family reunion at Bethany Church near Prentiss brought together a great group of one of the largest and most prominent families in South Mississippi. There were several Baptist preachers included, and some good preaching on the program.

The first response to Dr. Gunter's announcement in the Record last week about the debt paying campaign was a lady. She sent her \$100.00 check. Deborah led the Children of Israel to victory and another woman, Jael, clinched it with a nail.

The vote of Texas last Saturday to change the state constitution and open the way for legalizing liquor is of course a great disappointment to lovers of temperance. But it is just another reminder of the need of education on this issue, and shows how necessary is a prolonged fight to win the ground we have lost.

Brother Virgil Ratcliff assisted Pastor McKay in the meeting at Leesburg, Rankin County. There were forty-four added to the church, 36 of them by baptism. It is estimated that as many as 1000 people were in attendance at some of the night services. These two young men are students in Mississippi College and they are full of joy in the blessing of God on the work.

The weapons of our warfare are not carnal. But some who discuss the "Social Research Bureau," do not seem to follow Paul's example where he says, "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual words." There was an old gentleman a long time ago, when things got tense in the family and a rupture seemed imminent, who said in a dignified, quieting sort of way, "We be brethren."

The lovers of peace grow sick at heart as they see the apparently inevitable conflict being precipitated by a mad dictator in Italy. And the lovers of righteousness grow indignant at the injustice of seeing a bullying nation determined to destroy the peace and freedom of a weak nation whose only offense is that they live in a country which is desired by Italy as a means of promoting imperial ambitions. Treaties mean nothing; pledges mean nothing. Greed is the only controlling passion. But the righteous judgment of God will be seen at last.

On the evening of Sept. 3 at First Church, Gloster, the wedding of two fine young people takes place. They are Rev. F. D. Hewitt, Jr., and Miss Marian Toler. He is a promising young minister who graduated three years ago from Mississippi College and recently from the Louisville Seminary. He is a son of Judge Hewitt of McComb and nephew of Dr. W. A. Hewitt of Jackson. The bride is the daughter of our good friends the Tolers of Gloster who are among the faithful and loyal Baptists of that section. Great joy and usefulness to you both.

A CHALLENGE

A. F. Crittendon

Dr. P. E. Burroughs in "Our Lord and Ours" says: "Missions must wait upon stewardship. Mission zeal can never go beyond stewardship loyalty. Stewardship is the handmaiden of missions. Mission movements halt because they have not been supported by stewardship teaching and practice. Giving, persistent and perennial giving, must base itself upon stewardship. If the Christian world would produce a generation of givers, the Christian world must first produce a generation of stewards." I believe that every word Dr. Burroughs says here is absolutely true. I believe also that when God's people are led to know the truth concerning God's will for their lives that they will respond in a sacrificial cooperation in doing His will.

I urge, therefore, that every Baptist pastor in Mississippi lead the members of his church in a month of Bible reading on Stewardship, each reading, day by day, the passages suggested for daily readings in a leaflet put out by the Executive Committee of the Southern Baptist Convention, entitled, "God's Message to Southern Baptists on Stewardship." It has been my experience as a pastor that when I could get the church membership honestly and sincerely to seek God's message to them on stewardship by prayerfully reading His word, that invariably they were convinced of God's ownership and of their stewardship obligations and were ready to adopt tithing as a scriptural plan and as a minimum expression of their stewardship of material increase.

Let us call upon all those who acknowledge Christ as Master to join us in a sincere seeking of His will for our lives. If we believe that the Bible is God's word and that "All Scripture is given by inspiration of God," then let us "Search the Scriptures," let us sincerely ask "What saith the Scriptures?" and challenge our people, "To the law and to the testimony."

I am suggesting that we begin this month of Bible reading on Stewardship on Sept. 1st and am giving below the references as suggested for daily Bible readings for Sept. 1st through 7th:

Daily Bible Readings on Stewardship

Sunday, Sept. 1—God created all things in the beginning. Gen. 1: 2:1-3; Ps. 89:11; 90:1-2; 102:25-28; Isa. 42:5-6; John 1:1-3; Mark 10:6.
Monday, Sept. 2nd—God is the present owner of all things. Ex. 9:29; Lev. 25:23-24; Deut. 10:14; Nehemiah 9:6; Ps. 24:1-2; Hag. 2:8; Acts 14:12-17; 17:21-28; I Cor. 4:7.
Tuesday, Sept. 3rd—All the good things I enjoy are the gifts of God. I Chron. 29:10-15; Ps. 57:1-3; Matt. 21:22; Acts 14:14-17; Phil. 4:19.
Wednesday, Sept. 4th—It is God who gives me power to get wealth. Gen. 24:34-35; 39:2-6; Levit. 26:1-12; Deut. 8:11-20; I Chron. 29:12; Proverbs 8:14-21; 10:22; Mal. 3:10; Luke 12:13-34.
Thursday, Sept. 5th—I am a steward and not owner of the things I possess. Gen. 1:24-31; Ps. 8:3-8; Matt. 25:14-30; Luke 16:1-2; 19:11-26; John 15:16; Rom. 14:7-8; I Cor. 4:1-2; 6:19-20.
Friday, Sept. 6th—God expects me to acknowledge my stewardship of possessions by sharing my income with Him. Ex. 23:17; 22:30; Deut. 16:16-17; 26:1-2; Ps. 96:8; 116:16-19; Matt. 22:21.
Saturday, Sept. 7th—God recognizes the Tithe as a minimum acknowledgement of my stewardship of possessions. Gen. 28:20-22; Levit. 27:30-32; Deut. 14:22-27; Mal. 3:8-12; Matt. 23:23; Luke 11:42; Heb. 7:1-10.

Engagement and approaching marriage are announced of Miss Mary Brown and Rev. M. C. Brittain, Jr. The former is the daughter of Dr. T. D. Brown, one of our Mississippians, now pastor of Highland Church, Louisville, Ky. The young man is a son of the Florida Baptist Mission Secretary, and a graduate of John B. Stetson University and of the Louisville Seminary.

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

Northern District; Bryan Simmons, Chairman of the Southern District; Chairman for Central District to be selected.

The following have accepted the position as associational chairmen:

Benton Co.—D. M. Renick, Potts Camp.
Bolivar Co.—R. E. Jackson, Cleveland.
Calhoun Co.—A. E. Ferguson, Derma.
Chickasaw Co.—W. N. Ethridge, Houston.
Choctaw Co.—H. L. Rhodes, Ackerman.
Clarke Co.—N. E. Edmonds, Shubuta.
Coldwater, H. J. Rushing, Olive Branch.
Copiah Co.—Geo. P. White, Hazlehurst.
Covington Co.—Joe Byrd, Mt. Olive.
Deer Creek—John D. Davis, Greenville.
George Co.—F. Jeff Eubanks, Lucedale.
Greene Co.—W. E. Stewart, Leakesville.
Grenada Co.—J. H. Hooks, Grenada.
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Jackson Co.—J. F. Brock, Moss Point.
Jasper Co.—J. J. Denson, Bay Springs.
Jeff Davis.—D. A. McGee, Carson.
Jones Co.—E. D. Hurst, Laurel.
Leake Co.—Richard Stovall, Lena.
Lebanon—M. P. L. Love, Hattiesburg.
Leflore Co.—R. E. Jackson, Cleveland.
Marshall Co.—D. M. Renick, Potts Camp.
Neshoba Co.—W. D. Cole, Philadelphia.
Newton Co.—J. E. Wills, Newton.
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Perry Co.—V. M. Malley, Richton.
Simpson Co.—Homer Ainsworth, Magee.
Sunflower Co.—R. E. Jackson, Cleveland.
Tate Co.—M. S. Dougherty, Senatobia.
Tishomingo Co.—W. C. Hamilton, Iuka, Rt. 3.
Union—L. E. McGowan, Union Church.
Walthall Co.—J. A. Bryant, Tylertown.
Yalobusha Co.—T. T. Gooch, Oakland.

It is expected that chairmen for the other associations will have been secured on or before September 1st.

Dr. John Lake who recently returned from China to interest people in his leper colony, was painfully but not permanently injured a few days ago in an automobile accident.

Prof. M. P. Bush, several years ago president of Clarke College and now for several years president of Jones County Junior College, will represent Jones County as Senator in the next legislature.

A. J. Moncrief, Jr., has been elected to serve as co-pastor with Dr. C. W. Duke in First Church, Tampa, Fla., on account of Dr. Duke's poor health. Dr. Moncrief has not indicated his decision.

Last week we had a fine meeting in Vaiden Baptist Church. It is my pleasure to serve this church on the third Sunday. Great crowds and the whole town said they got a real blessing out of the revival. We had eight additions, five of these were for baptism, and 7 of the 8 who united with the church were grown folks. James Farr, had charge of the music, and made a good impression with his solos and earnest work. James is our youngest son. Pray for us.—W. E. Farr.

Pastor J. E. Barnes of Ocean Springs writes: Helpful services at both hours yesterday. At the close of the morning service after a statement by our youngest son, Charles Pollard, as to his call to the Christian ministry, and his purpose to prepare for the same, the church unanimously by proper resolution licensed him to "Conduct religious services and perform all the offices of the Christian ministry, except the administration of the ordinances." He was also recommended to the confidence and sympathy of sister church in his labors to win souls and to build up the Kingdom of Christ. Charles is the second of our three sons who has answered His call to devote his life and all to the glorious work. He enters Mississippi College Sept. 9th and will apply for the A.B. degree. He enters sophomore class. Our family is happy, and feel that God has greatly honored us again. He is 21.

LET'S GO

By A. L. Goodrich, Circulation Manager
"Ask the People and They'll Subscribe."

GOING PLACES

Plantersville:

No finer community exists anywhere than Plantersville. And certainly no church in the state, membership and wealth considered, excels the new Baptist meeting house at Plantersville. Under the leadership of Pastor H. G. West they recently dedicated their new building FREE of debt. The building boasts a commodious and beautiful auditorium as well as ample class rooms. Brother Charley Busey, the wide-awake, progressive superintendent ranks with the best in our state. Few churches can boast an enrollment and attendance in excess of the church membership. The membership is 130, the enrollment 184 and last Sunday's attendance (not their preaching day) was 141.

Dropping into their Sunday school unannounced, the Sunday school was asked to remain for a preaching service and most of them did.

Many Sunday schools in Mississippi could learn a lot from this progressive organization. Everyone seemed to know what, when and how to perform their tasks.

Tupelo:

On Sunday night we were privileged to preach for brother H. G. West at the Second Baptist Church of Tupelo. A good crowd greeted us and as at Plantersville, several were glad to subscribe for their OWN Baptist paper.

Many expressions of loyalty and love were heard concerning Pastor West both at Plantersville and at Tupelo.

Pastors—Push the Record

1. It will counteract the bales of trashy reading.
2. It will inform your folk.
3. It will make them more sympathetic toward the work.
4. It will prevent erroneous ideas about the organized work.
5. It will be a good assistant pastor.
6. It will increase contributions.
7. It will inform your flock.
8. It will indoctrinate the sheep.

"Ask the People—They'll Subscribe"

W. M. U. DEPARTMENT

(Continued from page 8)

And they, all that I did or wished today, will know.
O, may I wisely choose, thrust firmly out wrong thoughts,
May only pure desire be mine,
May I banish fear and greed and doubt,
All that would make this woman less than fine.

All that would make that woman less than fine and strong and free,
And fit to take her place, courageous, trained, prepared her part to do
In the high battles of a striving race.
Whether that woman shall be strong and free and good
None but the girl I am can say.
Oh, wrought with care and praying may she be
This woman that I build day by day.
—Selected.

There are some agencies, easily recognized, which are fighting with the left-hand to reduce the number of automobile accidents and at the same time fighting for the free sale of liquor which is the largest contributor to automobile accidents. The reason for the latter is not hard to find. The advertising columns of the papers are their chief financial support, and this support depends on advocacy of the liquor business.

Daily Vacation Bible School at Baptist Home



This picture was taken during the progress of the Daily Vacation Bible School, attended by almost two hundred boys and girls of the Baptist Home. The school ran for two hours each day for a week, and was taught by more than twenty Baptist leaders from the Jackson churches. The shortness of the time before school opened prevented the school from running longer. Miss

Sue Marsh, Field Representative of the Home, was assisted by Miss Enid Henry, Secretary of Calvary Church, Mrs. L. W. Corothers of First Church, and Mrs. L. W. Ferrell of Griffith Church in organizing the school and securing the faculty. Some members of the faculty may be seen at the left. The enrollment was about two hundred, there being several children away

on vacation, and some out because of illness.

The faculty of the school was as follows: Sue Marsh, General Superintendent; Orell Marsh, Secretary; Laverne Denson, Music Director; Electra Warren, Pianist; Mrs. G. L. Dean, Superintendent, Beginners Department; Mrs. T. V. Shannon, Superintendent Primary Department;

Mrs. L. W. Ferrell, Superintendent Junior Department; Mrs. Busby, Superintendent of Intermediate Department. Those who assisted in the different departments were Misses Turnbow, Thompson, Armstrong, Richard, Byrd, Gibbons, Sandifer, Thompson and Haley, and Mrs. Conerly Parker, Berry, Joffrion, Bailey, and Morgan.

SUNDAY SCHOOL DEPARTMENT

The week of June 30-July 7 was used by the Sunday School Department in promoting an Enlargement Campaign in Jefferson County. Several churches cooperated in the week's work and many of the people worked faithfully to make a great success of it.

One worker was in each cooperating church for the entire week and took a religious census, tabulated the results, assisted in putting in new classes where needed, aided in a proper grading of the schools, taught a book each night to the class, arranged for permanent workers' meetings in some schools that had none, stressed a visitation program, and assisted in getting a good record system installed. The results were very gratifying and renewed interest was manifested on the part of many.

Splendid advance preparation had been made by Brother L. E. McGowen, pastor of Union Church and Fayette churches. He had thoroughly advertised it among the churches and they were ready to receive the workers upon arrival for work.

VICTORY AND BASSFIELD

The annual meeting at Victory Baptist church in Jeff Davis County began on the first Sunday in July. Dr. W. E. Farr came to us on Monday and preached through Friday. There were three for baptism and a number agreed to tithe. The interest was good and the crowds large.

Then on the second Sunday in July Dr. Farr began preaching for

us at Bassfield and continued through the week. Here we had 11 for baptism and one by letter.

I have been hearing the pastor-evangelist all along during the greater part of his ministry, and I believe he preached with more fervor during these meetings than I had ever heard him. May the Lord give him strength and power to preach many more years.

E. I. Farr.

A GOOD MEETING

Friday, August 16th, marked the closing of one of the best revival meetings ever held in Bethel Church (Calhoun County).

Rev. J. M. Spikes was assisted by Rev. L. D. Posey of Jena, La.

The meeting was fairly well attended and had five additions, all by letter.

Bro. Posey is truly a great preacher and teacher, he knows the Word of God as few men, and has the courage to preach it.

He has resigned his pastorate in Louisiana and is ready to be used of the Lord wherever he may direct either as pastor or teacher of Bible institutes.

We had a teaching period prior to the preaching service which was a feast to our hungry souls. We shall ever remember him in our devotions.

S. B. Doolittle (a member).

MEETING AT SHADY DALE

Our meeting at Shady Dale was a success. Beginning with all-day service and dinner, preaching at 11 o'clock a. m. by Rev. L. J. Rice, pastor, and song service directed by

C. C. Smith, then a fine talk by Mr. James of Sumner, on the "Foundation of our church and Sunday School in detail, up to the present, concluded by J. O. Day who made another fine talk which was of great benefit to our church, Sunday School and community. Such talks as rendered by Mr. James and Mr. Day are inspiring, beneficial, and educating.

Mr. James has labored with us, cooperated with us, prayed with us and stood by us in all our efforts to build up God's kingdom in this community. Our recent meeting continued for one week with 13 additions to the church, 10 by baptism and 3 by letter.

We thank the good people who so liberally contributed to our building fund. We shall be ever grateful and loyal to all for it affords us a place of worship, where our children and neighbors can meet together and learn of God and His righteousness.

L. J. Rice, Pastor.

WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proven to be so popular and effective that once more we are offering it to any pastor free of charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without

interfering with his other work, and at a cost purely nominal.

For \$1.00 we will send to any address, 40 pamphlets, 32 four-page bulletins, and 20 two-page tabloids, by about 40 authors. This package includes a Tithing Account Book, two playlets, "Adventures in Tithing" and "The Scriptural Basis for the Tithe." It contains everything we publish, making over 560 pages on the subject of Tithing.

When you write please mention the Baptist Record and give your denomination.

THE LAYMAN COMPANY
730 Rush Street
Chicago

The office boy entered the editor's office and said: "There's a tramp outside who says he hasn't had anything to eat for six days."

"Bring him in," said the editor. "If we can find out how he does it, we can run this paper a while longer."

Panhandler—Say, old man, kin you help a brother Mason, Odd Fellow or Elk, Moose, Eagle, Owl, Forester or Labor Unionist?

Old Man—I don't belong to any of them.

Panhandler—Ah, den, kin you help a fellow Methodist, Catholic, Episcopalian, Presbyterian, Disciple, Baptist or Quaker?

Old Man—I don't belong to any of them either.

Panhandler—Ah, den, shake hands, pardner, and assist a feller-socialist, uplifter, brain-truster and boon-dogglar in distress!

THE SEVEN EAR-STOPPERS

By C. H. Spurgeon

Forwarded by Rev. A. Cunningham-Burley

—o—

An old Puritan has mentioned seven forms of what he calls "ear stoppers," which need to be taken out of the human ear. They are frequently blocked up by ignorance; they know not the importance and value of the truth, and, therefore they refuse to give earnest heed to it; judging it to be an idle tale, they go their ways to their farms and to their merchandise.

Some ears are stopped up by unbelief; they have heard the glad tidings of salvation, but they have not received it as an infallible revelation from heaven, a message backed by divine authority. Scepticism and philosophy, falsely so called, barricade Eargate against the assaults of Emmanuel's captains, so that even the great battering-rams of the gospel prove powerless to force an entrance. "He could not do many mighty works because of their unbelief!"

Other ears are stopped up by impenitence; the hardness of the heart causes a deadness of the ear. You may discharge the great cannons of the law in the ears of some men, but they will not stir; the thunders of God startle the wild beasts of the wood but impenitence is not moved thereby. The gospel itself soundeth upon such ears with no more effect than upon a marble statue; the groans of Calvary are nothing to them.

Some ears are stopped by prejudice; they have made up their minds as to what the gospel ought to be, and they will not hear it as it is; they have set up for themselves a standard of what the truth should be, and that standard is a false one, for they have put bitter for sweet and sweet for bitter, darkness for light and light for darkness. Prejudices against the preacher, or against the denomination are but forms of the same evil; they make men to be as Ulysses was when his ears were sealed with wax, for they are even as deaf men.

The entrance into many ears is also effectually barred by the love of sin. He who loves vice will not hear of repentance; the lover of pleasure detests holy mourning; the licentious think holiness to be another name for slavery. The man who finds delight in sin is a deaf adder whom the wisest charmer cannot charm; the poison of asps is under his tongue, and he cannot renounce his deadly hate of a gospel which rebukes his evil ways. It would be vain to teach cleanliness to the sow which wallows in the mire—it loves uncleanness, and after uncleanness will it go.

Some ears are stopped through pride; the plain, unflattering, humbling gospel of the sinner's Saviour is not to their taste. The gospel for lost sinners, they think, is not addressed to them, for they are almost good enough, and are by no means worthy of any great blame, or in danger of any great punishment. When they acknowledge their sinfulness in words they feel it not in their hearts, therefore they hear not the truth in the love of it. If the gospel-pipe could be tuned to notes of flattery, to praise the dignity of man, they would attend to its music, but a gospel for vulgar sinners! How can their noble souls endure it? With their fine feathers all ruffled in disdain, they turn away in a rage.

Alas! how many ears are stopped through worldliness! If you stand in a street where the traffic is abundant—where the constant thunder of rumbling wheels creates a din—it would be difficult to preach so as to command an audience, for the abundant sound would prevent all hearing; and, to a great extent, the mass of mankind are just in that position as to the joyful sound of the gospel; the rumbling wheels of commerce, the voice of trade and the cries of competition, the whirl of cares and the dint of pleasures—all these drown the persuasive voice of heavenly tone, so that men hear no more of it than they would hear a pin fall in the midst of a hurricane at sea. Only when God unstops the ear is the still small voice of truth heard in the chamber of the heart.

CHAPTER IV.

THE LOST ARE MORALLY INSANE

J. A. BRYANT

"And madness is in their heart while they live."
—Ecc. 9:3.

"And they gnashed on him with their teeth."
—Acts 7:54.

Sin is the perversion of the right. Sin is moral insanity. Sin is destructive. Sin is moral suicide. Sin violates the highest ideals of the human soul. The lost person is not normal. He was created with a capacity for eternal life. He is living in a state of moral death. He is miserable until he comes to himself, the self God intended him to be. He makes others miserable. He is not living in the element for which he was created. He was created to have dominion over all creation under God. But materials dominate him. He is in the meshes of a monster who gloats over his victim. We have an unspeakable pity for an insane person. He is counted as dead. Some people prefer death to insanity. The ravings of a crazy person ring in our ears long after we have heard them. The pathetic, demoniacal calls of an insane man are as music compared to the wails of the morally insane.

The lost man has his mind deranged. "Having the understanding darkened." Eph. 4:18. He cannot reason about spiritual things. Sin is unreasonable. He cannot reach the highest and best decision on any moral question. Lost men should not be elected to public office. The safeguarding of our children should not be entrusted to lost school teachers. The lost cannot keep their minds fixed on the right. They cannot guide others in discovering truth. Sin rots the mind. It undermines the faculties of life. To think correctly on any question we must begin with God as revealed in Christ. The lost man does not know Christ and he cannot get a mental anchorage. To know the truth we must look through the eyes of Christ. Christ's life on earth gives us a clear idea of God's mind and will for every human being. Christ was perfectly human. He was and is the world's only perfect human. Christ gave himself for others. He believed in human beings. The lost man will not give himself for humanity because he does not believe in human beings. If perchance he has a faint faith in people he does not believe that it is worthwhile for him to throw his life away in self-sacrifice. Every Christian knows that the only life worth living is a life of service to others. The lost cannot know this because they do not know Christ. We should not get impatient with a lost man because he sins. It is his nature to sin.

A man's better judgment tells him not to disgrace his family by living a drunkard's life. It tells him not to take bread and meat away from his children by squandering his money on women of the street. It is unreasonable to bring grief to the mother who bore you. It is unreasonable to fill with furrows the face of her whom you led to the marriage altar. It is unreasonable to bring children into the world and then set such an example before them that they haven't a dog's chance to get to heaven. It is unreasonable to wreck the homes of our land by neglecting prayer and Bible study. A parent cannot teach obedience to his children unless he himself is obedient to God. It is unreasonable to stay from Christ and thus be unfit to live or die. Yet we cannot too harshly censure the lost man for doing these unreasonable things. He himself is unreasonable. He is living under an illusion. He has his own method of reasoning about life. His method is that of the maniac.

The lost person cannot recognize sin when he sees it. He may have a vague sense of right and wrong. He may know about the Golden Rule. He has certain principles of life. He knows the laws of honesty and decency. He cannot know sin. Sin is breaking over God's will. Sin is setting aside God's law. Sin is insulting God. He does not know God through Christ against whom all sin is committed. Sin is the act of a person against the personal God. The mind of man was created that it might be used

to honor and serve God. Man has used his mind to serve sin and thus deranged it. Let us be patient with the lost man in his deranged state. Sin is all he knows, yet he does not know it as sin. He needs pity. He must have help before he can come to a knowledge of sin as a violation of God's law. Let us love him into the presence of Christ. If love will not win him he will not be won.

He has no natural affection. His emotions are all distorted. He cannot love the right. 2 Tim. 3:3 "Without natural affection. "They loved darkness rather than light because their deeds were evil." 2 Thess. 2:12. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." Jer. 14:10 "Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins." Psa. 52:3 "Thou lovest evil more than good." The natural state for a human being is that of love for the truth of God. The love of sin is unnatural. Man became unnatural by sin. He remains subnormal by continuing in sin. The more he loves sin the more difficult it is to quit it.

The first sin was a clear and definite act of the will. Food could have been had from any other tree in the Garden. Knowledge and wisdom could have been had from God. Sins now begin with the emotions. The lost man cannot love anything except evil. He may admire good people. He may admire a high moral standard. He may vaguely wish for a better life. But he cannot really love righteousness. Love for a person or a principle leads to a committal of self to that person or principle. The lost man has the marred image of God in Him. He still loves power. He wants to dominate something. He loves a low grade of power, physical power. He loves a low grade of knowledge, personal experience in all kinds of sin. He loves the back alleys of life. He loves human hog pens. He revels in giving expression to his fleshly appetites. He thinks since he was made with fleshly desires that it is right for him to give them full expression. He makes God responsible for his sins.

He cannot be reached for God through his desires because they are susceptible only to a fleshly appeal. He cannot be reached through his mind because it is unsound. He cannot be reached through his will because his will is perverted.

His will is firmly focused on evil. Ecc. 8:11 "Therefore the heart of the sons of men is fully set in them to do evil." Jno. 5:40 "And ye will not come unto me that ye might have life." It is unreasonable, it is disastrous, it is pitiable, that the creature should set himself against the Creator. The lost man determines to have his own way. This is not freedom, this is slavery. This is not salvation, it is destruction. This is not reason, it is insanity!

Through obedience man could have come to real freedom. Through disobedience he came to eternal bondage. He is a powerful machine bent on self-destruction. Will power is the greatest power known. The Devil is the personification of a perverted will. His will has crystallized in its opposition against God. The lost man doesn't know that his will is wrongly set. The only way to reach his will is through his mind or emotions, and they are ruined. His feelings deceive him. His mind is unsafe. The longer his will holds out against God the more grace it will take to reach him. As a strong, robust man gives his blood to a weak, anaemic relative to help him back to normalcy, so must God's children give themselves to the morally insane to help them to normalcy and to God.

—BR—

Dr. and Mrs. W. O. Carver of the Louisville Seminary announce the marriage of their daughter, Alice, to Mr. Maurice Browning Cramer on Aug. 25. Their home will be at South Hadley, Mass., and we wish them increasing joy and usefulness.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
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The Margaret Lackey Season of Prayer for State Missions, Sept. 16-19

Dear Miss Traylor:

I was delighted to receive your letter telling us that the Mississippi W. M. U. had decided to do White Cross work for the Chengchow Baptist Hospital. The White Cross has been the bulwark of all our medical mission work in China, and as soon as Mrs. Ayers and I were assigned to Chengchow, we began to wonder which state we could get to "take us on" for work of this kind. We are more than pleased that Mississippi is the state that has adopted us.

We feel that the hospital in Chengchow, due to the size and strategic location of the city and surrounding territory, will fill a great need, and that opportunity for service will be almost unlimited. We hope the good women of Mississippi will not only help us in a material way, but will constantly remember us in prayer, particularly during the next few months as the Hospital is being opened up anew, that we might lay the right kind of foundation.

Mrs. Ayers, the children, and I are now spending about three weeks of vacation here on the mountains of Southern Honan. We expect to go to Chengchow, down on the plains, about the middle of August, and to start the medical work as soon as possible. This fall we hope to have a clinic and just a few beds for emergency cases, and to open the Hospital proper as soon as we get the money assigned us through the 1935 Lottie Moon Christmas offering. What would missionaries do if it were not for the W. M. U.!

Sincerely yours,

Sanford E. Ayers, M.D.

Dear Mission Study Leaders:

We have just held our fourth Mission Study Institute. In most instances we had most helpful and encouraging days. We are grateful for the fine messages from our missionaries and the most practical and helpful suggestions given us by Miss Pearl Bourne. We want to thank Miss Robinson and the young Young People's Camp directors and the Clinton, Meridian, Oxford and Moorhead ladies for making our days most comfortable and enjoyable.

The attendance at the Institutes was not as large as we should have liked to have it. We missed those of you who could not come. In the following suggestions for our next quarter's work I want to pass on to each of you something of the meetings.

1. Order books now for the Foreign Mission Study W. M. S., Y. W. A., Intermediate G.A.—"Sharing with Neighbor America," Taylor; or "Christ in the Silver Lands," Quarles.
Junior G.A.—Guitars and Water Jars.
Intermediate R.A., Junior R.A.—Mule Stories, Bratcher.

Sunbeams—The Sugar Loaf.

2. Appoint teachers of the books now. This is important because they can be selecting and ordering material to help in the study. A list of most helpful material, most of it free for the asking, is given in the texts suggested.

3. Plan now to give special recognition at your Associational meeting to societies doing outstanding work. This may be done by having a Mission Study Exhibit, well planned and arranged; or by giving three minutes to each society chairman, in which time posters and plans of

Young People's Column

Observance of G.A. Focus Week

Sunflower, Miss.

Dear Miss Robinson:

I want to write and tell you what a good time my G.A.'s had Focus Week.

We started out on Sunday for all to go to Sunday school. Monday, as you know, we went to Moorhead Camp and oh, what a good time we had; that swim, the good supper and the lovely program couldn't have been beat. Tuesday each member was given a postal card and asked to write the two little girls at the Baptist Orphanage that visited us in June. Wednesday we were to go to prayer meeting or back to Camp, eight of us went to Moorhead Camp and the others to prayer meeting. I'd like to say that Wednesday night's program was certainly an inspiration to us. Thursday we visited the grandmothers of our town. We didn't get to see them all that day so we visited again Saturday. Friday we met at the church and had a program on Japan. This was one of the best programs we've ever had. After the program we all went to my house and enjoyed ice cold lemonade, then a ride over the town, singing what a good time we had had Focus Week. The girls made the words to the song and it was fine.

We just hope that all G.A.'s enjoyed Focus Week as much as we did.

Best wishes,

Mrs. F. M. McEachern,
G.A. Counselor.

—o—

Maben, Miss.

We observed Focus Week last week and had a very happy time together. I am sure the W. M. S. and our G.A.'s are more appreciative of each other and I know the G.A.'s are richer in the spirit of G.A.

Thanking you for your kindness to us, I am,
Sincerely,

Mrs. Sallie C. Boatman

—o—

I would like for all Counselors to pass on this poem and its message to the G.A.'s and Y. W. A.'s.

This Woman I Build

She must be strong, this woman that I build day to day.

She must be poised and strong, far-seeing and firm willed.

All quiet patience must to her belong, all subtle understanding of the hearts of those she meets;

Those broken down with woe, or gay unconcerned.

These are the arts, whatever she lacks that she must know.

This woman that I build from day to day, each deed, each hidden thought,

Will some day show to those who search within her eyes;

(Continued on page 5)

the society's most interesting study can be presented.

4. Begin now to have a really worthwhile Mission Study exhibit at the Associational meeting in 1936.

5. Although the definition for a Mission Study class is a group of at least three women, studying a book under a leader for at least three hours, this is a MINIMUM. Surely if we would be MISSIONARY societies, we must have more than six hours of mission study a year.

6. Urge women to take examinations, secure seals and complete courses as described in "Mission Study Courses." It is not necessary to take an examination in order to have a Mission Study class but we must take the examination to get seals and awards.

7. Put into the work your very best as leaders of so important a part of W. M. U. objectives. It will take something of effort, of planning, of study, of praying, but let's make Mission Study really worthwhile. "Anything worth doing at all is worth doing well."

Sincerely,

Mrs. J. H. Nutt,
State Mission Study Chairman.

—o—

Suggestions for Annual Associational W. M. U. Program

PROGRAM

Theme: A Good Report Through Faith. Heb. 11:1-6, 39.

Devotional: "I Believe," Mark 9:23, 24; Matt. 21:21, 22; Jno. 11:21-27.

Talk: Has Our Faith in Prayer Increased This Year?

Talk: "But Such as I have I Give Thee," Acts 3:6-9, Enlistment.

Talk: Do We Believe that Jesus Meant for Us to Lift up our Eyes and Look? Study: Bible and Missions, also report of Mission Study.

Talk: "In as Much as We Did it Unto the Least of These," Personal Service.

Talk: "And These All Having Obtained a Good Report Through Faith"; Report of superintendent and a brief report from W. M. S. presidents.

Talk: Faith To Believe, "It is more blessed to give than receive." Our W. M. U. Specials; Our Cooperative Program; Our Hundred Thousand Club.

Talk: Do You Believe an Informed Christian is an Interested One? (Periodicals).

Talk: The Unfeigned Faith of Lois and Eunice; Missionary Education of Our Young People.

Talk: Our Opportunity in Weeks of Prayer.

Talk: "Daughters and Sons in the Faith," (Margaret Fund).

Talk: A Cloud of Witnesses—Our Training School.

Note: I have not attempted to arrange the program—just suggested topics for discussion. I have copies of a new Training School leaflet if you need it for your program.

Suggested hymns to use:

My Faith Looks Up To Thee.

Faith of Our Fathers.

Fling Out the Banner.

Jesus Shall Reign.

The Baptist Record

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East Mississippi Department

By R. L. BRELAND

REV. SCOTT YORK

Eighty-five years ago a little Choctaw baby was born amid the forests of Leake County, Mississippi. This baby was named Scott York perhaps after some early settlers of these parts. Like all Choctaw children of that day he had very little advantages. He had a few months in school, all the schooling this lad received. He was taught to use the gun and hunt the game which was abundant in the forests at that time.

After he had married and settled down Scott York heard a Choctaw Baptist preacher proclaim the good news of salvation, Rev. Jackson. Scott was deeply impressed when he heard of the Savior. Other preachers came, among them Rev. N. L. Clarke and later Rev. Jas. E. Chapman. When he was some forty years old he accepted Christ as his Savior and became a Christian. Soon he was impressed that God had called him to preach the gospel. He saw the need among his own people and grew anxious to tell them the beautiful story. A church was organized near Standing Pine of which Scott became a member.

To this little church he went and told of his call to the ministry. The pastor, Rev. Jackson, ordained him to the full work of the gospel ministry and for forty years now he has been faithfully delivering the message of good news to his Choctaw people in Mississippi. He has reared a family of boys and girls. His children and grandchildren are Christians. His wife sleeps the long sleep and Rev. Scott York waits the summon to join her on the other side.

As a result of his long ministry three churches among the Choctaws have been organized and a number of ministers have been ordained. There are now nine Baptist churches among the Choctaws of Mississippi with more than 300 mem-

bers. One Baptist Association has been organized and is doing a good work.

As I talked with this aged minister recently, there was a note of sadness in his conversation. He remarked that the government was teaching the younger Indians the English language and that the original Choctaw language would possibly be forgotten. It was his opinion that since God had given the Choctaws their language that it would be wrong to lose it. His idea was that both the Choctaw and the English languages should be taught.

A few more years at best and this aged Indian will pass off the stage of existence. He has been worth much to the Choctaws of this state. It is largely through his influence that many of them are Christians and have a hope of glory in their souls. May his last days be full of sunshine and the future full of joy.

The meeting at Scuna Valley, Yalobusha County, in which Rev. Oscar P. Breland of Crawford, Miss., led, closed last Friday night. It was considered a good meeting. The visiting pastor did some splendid gospel preaching and the membership was well pleased. Much good was accomplished seemingly. The future alone can reveal all the results of the meeting. We give to God all the praise for whatever was accomplished. Three were added by baptism.

Rev. A. P. Wells of Shubuta, assisted Pastor J. H. Page in a good meeting with New Hope Baptist church, Yalobusha County, recently. This is the second year that Brother Wells has assisted in the meetings at Elam and New Hope. Both these churches are without a pastor as Brother Page has resigned and located in South Mississippi.

Rev. J. M. Metts is back at home at Water Valley. His general health has improved but he is still unable to do preaching. May this good preacher soon be well and in the service again. He is one of our best preachers and pastors.

It is reported that Rev. W. H. Lowrimore, the pastor, held a very successful meeting with Cedar Grove Baptist church last week. This is a newly organized church three miles out from Coffeeville.

Yalobusha County Baptist Association will meet with O'Tuckalofa church Sept. 4 and 5. Visitors will be welcome. Come to Water Valley if on the train, only five miles out.

THE LOST CANNOT PRAY FOR OTHERS

—O—
"Yea, when ye make many prayers I will not hear." Isa. 1:15.

No matter how dark the night, no matter how lonely the way, God's child can always talk to the Father and get a hearing. If it were not for the privilege of prayer Christians would go down before their enemies in this life. They could not stand the burdens that come when they see the spiritual needs of a distressful world. The refuge of prayer never fails to give us new hope, new courage, new power. If we could not pray to God our Father we would want to die and be with Him. The only life for a Christian

is the life of prayer. It is normal for a Christian to pray. Every Christian who does not pray regularly is in soul misery.

While we rejoice in the priceless privilege of communion with our Father let us remember that the lost man cannot pray. While it is the inherent desire of every human soul to find God, the lost person cannot pray. Man is incurably religious and is miserable until he comes to God. But he wants to have the comforts and blessings from God without giving himself wholly over to know and to do God's will. Man is God's creature with God's image indelibly stamped upon him. Hence the unceasing craving for communion with God. The lost person is not on praying terms with God. If God will not hear His own children when they have unconfessed sin in their lives certainly He will not hear the prayer of an alien who is seeking to destroy His kingdom.

There is no use for a lost man to pray for the physical welfare of his loved ones. He may send for a physician and get all the medical help available but he is wasting his time to pray unless in his heart searchings he comes to personal repentance. He may provide comforts, administer remedies, give encouragement, but the Lord will not hear his prayer for the physical interests of his child. Lost people can render physical service for others but it is nothing more than the service of a highly developed animal. The lost cannot pray for the physical interest of others because they themselves are receiving daily physical blessings from God while living out of harmony with His will. They use their physical strength to oppose God. They receive blessings but reject the Giver of them. They take God's strength and turn it against Him. All power belongs to God. Men cannot pray for another to receive that which he himself will not acknowledge. God will not be the Saviour of the Physical body unless that body is given wholly to Him. A lost man cannot give the body of another to God when he has not first given his own. The lost man must stand by his sick child and let nature take its full course. He cannot expect the help of a supernatural power until he accepts the supernatural Christ as his Lord.

Many people claim to be interested in the morals of the human race. Many claim to desire the moral well-being of their community. There are many organizations designed to lift the moral standards of human-

ity. All efforts to raise the morals of the race find their ultimate source in the purposes of God. Lost people cannot pray for the moral welfare of their fellows. Every lost man is immoral by nature and practice. Certainly an immoral person cannot pray for good morals in others. Primarily, being immoral means to be contrary to the public good. The highest public good imaginable is the salvation of every soul, the subjection of every life to the plan and will of God. To pray means to have communion with God. It means to be in agreement with God. The lost man is by example and precept leading men away from God. It is just as sinful to keep children away from the influence of the Gospel as it is to commit adultery. In one case man is violating the sanctity of the human body, in the other he is endangering a human soul to eternal night. It is said that no matter how low a father or a mother may sink, they still desire their children to do right. If they do it is only the feeble expression of the marred image of God coming to the surface. Their desire finds no hearing at the throne of God.

The lost cannot pray for good morals in others because they have not accepted Christ who is the source of all good morals. They do not believe that God through Christ alone must provide the incentive and power to live a moral life. They believe that morality can be attained through training or discipline alone. They believe that morality comes as a result of constantly striving toward an ideal of perfection. This may be true, but the incentive and disposition to strive must come from Christ if the striving is to culminate in attainment. There can be no inner zeal, no unwavering determination to reach an ideal unless there has been a whole-hearted surrender to Christ as Lord. All the training and striving and discipline that can be done by a soul is futile unless that soul is committed to God in Christ. The lost cannot commit another to Christ when he has not first committed himself. Before he prays he must commit himself.

Material prosperity is desirable
(Continued from page 9)

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Sunday School Lesson

Prepared by L. D. Posey

For September 1, 1935

Subject: Paul, Worker with Hand and Brain.

Golden Text: I have shown you all things, how that so laboring, ye ought to support the weak and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive. Acts. 20:35.

Scripture: Philippians 4:4-13. For supplemental study, Acts, Chapter 18.

Time: For all practical purposes the dates as given at the tops of the pages of most teachers' Bibles, may be regarded as correct.

Place: The places named in the New Testament, where Paul labored for the Lord, are too numerous to mention here. It should be remembered, however, that all his great missionary journeys had their beginning in Antioch of Syria; and to that church he made his reports.

Introduction

Since most children love stories of perilous adventure, it should be easy for teachers of the lower grades to get the attention of their pupils as they teach this lesson about Paul.

It is quite evident that Paul was born only a few years after the birth of Jesus; but it is doubtful if he ever saw Jesus before his experience with Him on the Damascus road. True, he was educated in Biblical lore in Jerusalem in the great school of Gamaliel, but after finishing there about the beginning of the public ministry of Jesus, it is probable that he went back to his native city where he stayed until after the ascension of Jesus.

The Lesson Studied

No other person, except Jesus, has had so much to do with the welfare of the human family as has Paul, and his sphere of influence increases every year by the spread of the gospel. So much has been said and written about him, that no one now living, can say or write any thing new.

It is natural to begin our study of Paul, with his remarkable experience of grace, his regeneration, the salvation of his soul. While that is natural, it is unfortunate that nearly all Bible interpreters have altogether missed the real truth and significance of that remarkable event, and it sometimes stands as a hindrance in the lives of perfectly sincere persons. The belief has been formed that unless a person has some kind of startling experience, in some measure like that of Paul, and by which he can point out with unmistakable certainty the date and place of his regeneration, that he is not saved. That belief has caused untold trouble to many saved persons who have been baptized, and lived in consistent church relationships for years. First of all, it has caused some to doubt their experience of grace, and since the spiritual birth like the natural birth, is a once for all trans-

action, and since saved but troubled persons have sought in vain for another experience of grace, they have grown despondent, and in that condition, have been led to believe they have "sinned away their day of grace." Others have been equally deluded, and trying to get a thrilling experience, have demanded baptism at the hands of some minister by the authority of a church. But such has always failed to bring the desired results. That only caused them greater confusion and distress.

The truth is, no Gentile has ever been saved as Paul was. He was saved by the personal appearance of Jesus in His glorified state, a thing that has never happened to a Gentile. Then too, the salvation of Paul, was a type of what will occur to the Jews when Jesus returns to set up His kingdom on earth. Paul said, referring to those who saw Jesus after His resurrection, "He was seen of me also, as one born out of due time." 1 Cor. 15:8. The simple meaning of that is, that Paul was saved by the personal appearance of Jesus, before the time when the entire Jewish race that will be living at that time, will see, accept and be saved by Him at His return, when "they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son," Zech. 12:10, when a nation (the Jews) shall be born in a day.

But the typical sense of Paul's salvation does not end there. During that interview (I use the term reverently) when Paul was saved, Jesus commissioned Paul, and sent him forth an apostle to the Gentiles. In that we have a type of what Jesus will do when He sets up His Kingdom in Jerusalem. Then it will be that the Jews will do for the Gentiles the work for which God called and separated them from all other people; namely, to make Him, the true God, known to all Nations of earth. They will then be the apostles (persons sent) to the Gentiles. Then it will be, and not till then, that "the knowledge of the Lord shall cover the earth as the waters cover the sea." Anything other than that, is contrary to God's great plan and covenant with His chosen people.

From Paul's writings, we learn that after his regeneration, he spent three years in Arabia. At what particular place, we do not know; but most likely on Mt. Sinai. It is nowhere so stated, but the reasonable inference is, that it was during that time that a full revelation of the gospel of the grace of God was given to him. Jesus preached the gospel of the kingdom of heaven and of God. The Jews rejected Him and His teaching. To Paul was revealed, and he preached the gospel of the grace of God. The Jews will soon begin to preach what Jesus preached so far as the coming Messiah is concerned, but with this difference: He was here at the time. They did not believe Him. They are now, the orthodox ones, daily looking for Messiah's coming, of course believing it to be His first advent. But when they see His nail pierced hands and feet, as the Bible teaches they will, then they will cry out: "This is our

God. We have waited for Him." Isaiah 25:9.

It must have been while Paul was in Arabia, that he was caught up into the third heaven and permitted to see and hear things unlawful for him to fully reveal. No wonder he said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. Up to that time, Paul had had no opportunity to see the apostles, and from them learn about the institution of the Lord's supper. It was given to him by direct revelation. That must have been the time it was given. Also, that must have been the time when Paul learned about the resurrection of the dead and translation of the living saints, as given in I Corinthians and I Thessalonians, and to be fulfilled by Jesus when He comes for His saints before the great tribulation begins. He did not learn it from the apostles, and he did not hear Jesus teach while in the flesh; so it must have been at that time, that Jesus gave him those great truths.

The Subject of this lesson calls for a study of "Paul, a Worker with Brain and Hand." I think we belittle his divine calling when we class his manual labor with his great mission. His toil was a mere incident to the success of his mission, and which he makes perfectly clear.

It was only an example of what any God-called Minister will do when necessary to promote the gospel of Christ. But where the gospel is established, as in America, it is a reflection on the professed Christians of this country for a God-called Minister to be compelled to labor in order to eat bread that he may have strength to preach the gospel. Many deacons, with their families ride their fine automobiles while their pastors walk the dusty roads, or ride in a rattle-trap Ford, to do their work. These same deacons sit in the "Amen corner" and sing "I'm Glad Salvation is Free." May God pity such miserly hypocrites.

SOME MEETINGS DURING THE SUMMER

I was just a bit afraid of the summer schedule. I undertook to hold four meetings, one of them for two weeks. It was a hefty undertaking for one who had been told two years ago that he might not hold any more. I came out with flying colors feeling better than when I began. All of them were held with young preachers. The first at Silver Creek with the scholarly, studious Mark Lowry. We had a good meeting, 16 additions, most of them for baptism. Found the pastor and his accomplished young wife and three fine youngsters getting along splendidly. I am wondering that some Seminary or college needing

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a young man of scholarship and energy does not lay hands on Mark Lowry, he is earnest, consecrated and studious.

Then to Fayette, Miss., with Bro. L. E. McGowen, nearly two weeks' hard work with little visible results. About three additions, and good interest among many of the members. A hard field for Baptists, but they are coming.

Then back to Carson, Miss., with E. I. Farr, had a good meeting, things well organized and pastor master of the situation. Sixteen additions here, and splendid revival in the church. Brother Farr lives at Bassfield, but he and his fine little wife with their lively young daughter were much in evidence.

Then with McGowen again at Union Church. Another place where Baptists have had a hard time. Just two additions here, but some real good among Christian people.

It is not often that a preacher now counted among the older pastors has the privilege of working a summer with young preachers. It was a joy to me to work with these great young pastors. No two were alike and yet each exceedingly capable. Spent some time in homes of Lowry and McGowen. Mark has fine wife, two rollicking boys and a baby daughter. In the home of Bro. McGowen "Sonny Boy" makes lots of sunshine and plenty of noise. All these young brethren are doing faithful and effective work. One becomes more hopeful of the future by knowing them. There are worthy men to carry on when some of us are through. I thank God upon every remembrance of them. It was a happy summer and something of youth comes back when working with such a company of consecrated youngsters.

E. K. Cox.

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ALL MEN ARE SINNERS

Occasionally you hear the unsaved referred to as sinners, to distinguish them from the saved. This should never be done; we are all sinners. There are saved sinners and lost sinners; big sinners and little sinners. Neither is it always the saved sinner that is the little sinner; nor the lost sinner that is the big sinner.

Sometimes a saved sinner will do things that would make some lost sinner blush. However, it is an exception and not the rule. In I John we read, I John 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. Here, John is talking about saved sinners, for he associates himself with them, by using the personal pronoun "we."

Some people believe that those who take the name of God in vain, steal, lie and murder, are lost; but those who use nice language, and are honest, nice, courteous and kind, are saved.

Now that is the way it ought to be, but it is not always the way it is.

One of the finest men I ever heard of, was a lost man. He was devout, he feared God; he gave much alms to the people, and he prayed to God always. God heard his prayers and honored him with a vision, and in this vision an angel talked with him, yet he was lost. How do I know? In Acts 11:14 we read where Peter said, Cornelius told him, that the angel told him to "send men to Joppa and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved."

So, that is proof positive that he was lost—yet I covet the day when I may, by the grace of God, be as good as was this lost man—those who accept the Bible as authority, must admit this.

On the other hand, we have an example where a saved man—a man after God's own heart—stole a man's wife, committed adultery with her, and then murdered her husband to try to cover up his crime.

And this was none other than the prophet David, one of the greatest kings that ever lived. Those who believe the Bible must admit that here is a saved man who did a thing that would make many lost men blush.

A man may say: "Yes, I know that was the case in these two instances, but these cases were exceptions and not the rule, so why call attention to them? Why do you emphasize the sin of a saved man, and emphasize the good deeds of a lost man? What good can come out of that?"

I do it for this reason; there are false teachers going all over this country preaching that bad men are lost, and good men are saved. They are teaching the doctrine of salvation by obedience, which gives the lie to the doctrine of grace; and by doing so, they are deceiving the people, blinding their eyes to the gospel of Christ, and leading them down to hell!

When mad-dogs begin to multiply and spread their poison over the

country, sensible men put on a quarantine to arrest it.

When army-worms invade a field of cotton, a good farmer will get poison and cut them off.

When typhoid breaks out in a neighborhood the doctors vaccinate, to head off the deadly poison. Then, why should we be more concerned over material things and the protection of the bodies of men and women, boys and girls than we are about their souls?

I had ten thousand times rather see one of my children die with rabies (as horrible as the thought is) than for their soul to be poisoned with the virus of the damnable doctrine of salvation by obedience to rules, rituals, laws or whatever it might be, to blind their eyes to the glorious gospel of the grace of God, through faith in our Lord Jesus Christ—who died for our sins—and lead them down to hell.

I am alarmed at the multitudes of people who have been led astray with this false doctrine, who make fun of the doctrine of grace. It is time to get alarmed and put a quarantine of warning around our children, and brand these heretics with their true label. And here is their true label: They are, "the children of the wicked one," sowing the doctrine of salvation by works.

They are, II Cor. 11:13-15: false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." And while they are good moral men, and outwardly appear to be consecrated and devout Christians, yet, inwardly they are ravening wolves who do not spare our innocent children.

I sincerely hope that this article will escape the censorship of our good editor, and that when it is read it will serve as a suggestion to our gospel preachers to start a war against these spiritual-wicked mad-dogs, pests and parasites.

And, by the way: this does not only apply to "Holy? Rollers," this false doctrine is being preached in the majority of the respectable protestant pulpits, as well as by ALL the Roman Catholics. It's true that Roman Catholics do not teach that men must live without sin in order to be saved, like the "Holinesses" do; they have priests to pray their sins off—if they have enough money to get it done—but when you sum it all up in a nut shell, there is no difference; for all false religionists get together on one main, essential point, viz: that faith in Christ is not enough; but that obedience to rules, rituals, or laws of some nature is essential to salvation.

And in whatever form it is, it is not the gospel of Christ, that the apostles preached; but is "another gospel" which is not another, but a perversion of the gospel and they—the false teachers—are resting under the awful and terrible anathema of God at the judgment day. See Gal. 1:8.

J. E. Heath,
Winona, Miss.

LOWREY REUNION

Four generations of the descendants of Gen. and Mrs. Mark Perrin Lowrey are holding in Blue Mountain a family reunion, beginning last Friday and ending Wednesday of this week, at Blue Mountain.

Special features of the reunion have been:

Saturday evening, "Glimpses Into the Life of Gen. M. P. Lowrey," by Dr. B. G. Lowrey, Hattiesburg, and Dr. Lawrence T. Lowrey, Blue Mountain; "Personal Memories of Mrs. Sarah Holmes Lowrey," by Dr. W. T. Lowrey, Clinton; and Civil War Stories by Mother Berry.

Sunday morning Mother Berry told the family group a Bible story and Dr. J. E. Buchanan, life-time friend of the family conducted a special service for the group in Lowrey Memorial Baptist Church, the public attending the service.

Sunday afternoon, there was a reception attended by a great many friends of the family, not only from Blue Mountain and the community, but also from many other places, some coming for hundred of miles.

The following were in attendance at the reunion, all being direct descendants of Gen. and Mrs. M. P. Lowrey, with in-laws:

Children: Mrs. Modena Lowrey Berry, Blue Mountain; Mrs. Maggie Lowrey Anderson, Mobile, Ala.; Mrs. Janie Lowrey Graves, Canton, China; Mrs. Linnie Lowrey Ray, Blue Mountain; Dr. W. T. Lowrey, Clinton; Judge P. H. Lowrey, Marks; Dr. B. G. Lowrey, Hattiesburg; Mr. J. J. Lowrey, Memphis; Mrs. Sallie Lowrey Potter, Clinton; daughters-in-law: Mrs. B. G. Lowrey, Hattiesburg; Mrs. T. C. Lowrey, Blue Mountain; Mrs. P. H.

Lowrey, Marks.

Grand-children: M. P. L. Berry, Clinton; Clara Etta Berry, Blue Mountain; Florence Anderson, Mobile, Ala.; Mary B. Anderson, Canton, China; Agnes Anderson, Mobile, Ala.; Nora Lee Ray, Blue Mountain; Stovall Lowrey, Oxford; Joseph Lee Lowrey, Memphis; Mr. and Mrs. P. H. Lowrey, Baltimore, Md.; Dr. and Mrs. Lawrence T. Lowrey, Blue Mountain; Mr. Lee Turner, Marks; Dr. and Mrs. Jno. H. Buchanan, Lynchburg, Va.

Great-grand-children: Mrs. Edwina Berry Cox, Jackson; Bettie Ray Lowrey, Redwood; Lucylee Turner, Marks; Edith Turner, Marks; Leonard, Hugh and Edwin Lowrey, Hattiesburg; Perrin Lowrey, the Fourth and Harriet Lowrey, Baltimore, Md.; Booth and Jean Lowrey, Blue Mountain; Lynn Lowrey, Jean, Jno., and Anne Buchanan, Lynchburg, Va.

Great-great-grand-child: Jo Anne Cox Jackson.

Gen. M. P. Lowrey, Fighting Parson of the Army of Tennessee, founded Blue Mountain College and served as its first president. Two of his sons, Dr. W. T. Lowrey and Dr. B. G. Lowrey, have served as President of B. M. C.; and his grandson, Dr. Lawrence T. Lowrey, is its present president.

David E. Guyton, C.

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SAVE THE COUPONS

PRESIDENT SAMPEY'S MESSAGE TO SOUTHERN BAPTISTS

has been electrically transcribed on a phonograph record, so that his word of challenge and inspiration may be heard by millions of our people. It will be possible for your people, Brother Pastor, to listen to this message if you so desire. Your local dealer or some member of the congregation will gladly furnish a portable Victrola, and the Seminary Alumni Association will furnish the record.

Send at once for the record, together with a life-size reproduction of Dr. Sampey's portrait. The message and the picture are to be used in connection with a Seminary Day program that is to be presented on September 15, or some other convenient Sunday in September. This special day program is sponsored by the Alumni of the Seminary as a part of the plan to endow the Chair of Old Testament Interpretation as a perpetual memorial to Dr. Sampey, who has just completed fifty years of teaching.

The record, picture, and program will be sent FREE on request to any pastor who will agree to use them. The urgent appeal is especially made to every former student of the Seminary to send for the package of materials AT ONCE, if this has not already been done.

Tear off and fill out the following order blank, and mail immediately.

Seminary Alumni Office,
2825 Lexington Road, Louisville, Ky.

Brethren:

Please send me record(s) of Dr. Sampey's message to Southern Baptists, and picture(s) of Dr. Sampey, to be used in connection with observance of Seminary Day in September. Also send collection envelopes.

Signed.....

P. O. Address.....

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I wonder if some of you have already started back to school? At any rate, in a week or two, schools will be opening all over the country, and boys and girls everywhere will be turning their attention to books and study. This has made me think of a long time ago, when my brother and I went to school to our mother, and I want to tell you of our first book, and of how we learned to read. It was a brand new book, green and gold, I think, and its name was "Reading without Tears." "Read'n 'thout Tears" was what, it seems to me, Johnnie called it, but I was very careful to pronounce it correctly. In the first part of the book, the letters were large and jet black, perhaps nearly a quarter of an inch high. There was no trouble about seeing them. After a little, 20 pages or so, they grew a little smaller, and a little less black, and by the time we reached the last page they had reached the size of letters in most books, and I hope we had shed no tears in learning them. I know you never heard of this book, for only once since I studied it, have I ever known a person who knew of it. Years afterwards, when I was married and had a little boy to teach to read, we had a book that taught by sounds. Johnnie Jones and his sister, in this book, lived on a big farm, and all the animals there had their particular sounds. I can't remember any right now but the little young calves when they called their mammas, they said, "A, a, short a, you know. It was quite interesting, and after a while, John learned to read from the sounds the dogs and cats and cows and lambs and ducks and geese and so forth, made when they tried to talk. This sound method is something like some of today's methods, I believe. But it's not as fast as learning the alphabet and putting letters together to make words, as we used to do.

Isn't this a fine letter from Bro. Cormier? We are so glad he is getting on so well in his work. And we must not forget to pray for him. Then we have also Mary Ruth's letter, and her dues, and Fannie Mae's puzzle answer. Nannie Mae's has not come yet, though I had Puzzle No. 26's answer from her last week, but too late to put in.

Much love for you all,
From
Mrs. Lipsey.

Bible Story No. 22; Aug. 29th
Josiah: 2 Kings 22:1-20

We are told of another boy king who was king of Judah, Josiah, son of Amon and Jedideh. He was made king when he was eight years old, and he did right in God's sight, and walked in the path of King David, not turning out from that path in any way.

As King Josiah grew older, when he was eighteen years old, he noticed what young King Joash had seen, when he was king, that the house of God was not kept in good repair. So he sent word by Shaphan the scribe that account must be taken of the money that was brought by the people to the Lord's house, and that it must be paid to the workmen who repaired the house, and to those who bought timber and hewn stone for the repairing. When Shaphan went to see about this, the high priest, Hilkiah, told him that they had found, stored away somewhere in the house, the book of God's law, and he put it into Shaphan's hands. When Shaphan went back to the king, having read this book, he told

the king about it, and read it to him. When Josiah had heard this, he tore his royal clothes in sorrow and in fear, for he heard then the dreadful curses that would come upon those who did not keep the commands of this book. If you would like to read some of them, begin with the 28th chapter, 15th verse of Deuteronomy, and read to the last verse: they were indeed awful. So the king appointed five men to go to Huldah the prophetess, in Jerusalem, and talk with her about these things. The prophetess replied that the Lord had told her that He would indeed bring punishment upon the people who had turned away from Him to worship idols, a fearful punishment. But as to the king of Judah who had sent to inquire of the Lord, not knowing of these things before, she added, the Lord had said that the curse should not fall upon him, because his heart was tender and he had humbled himself before his God. The evil which was to come would not be in Josiah's reign, and his eyes should not see it.

Next week, we shall see what Josiah did in renewing the covenant with the Lord.

Mrs. Mayo's Puzzle No. 28

1. What great event took place in Bethlehem?
2. At Christ's betrayal, what part of the head of the high priest's servant did Peter cut off?
3. Who was the father of Abraham?
4. What great building was erected by Solomon in Jerusalem?
5. For what kind of words shall we give account?
6. From what direction did the wise men come to worship the baby Jesus?

Answers to Mrs. Mayo's Puzzle No. 27

1. Melchizedek, Gen. 14:18.
2. Images, Gen. 31:34.
3. Red Sea, Ex. 15:22.
4. Israel, Gen. 32:28.
5. Abraham, Gen. 32:29.
6. Machpelah, Gen. 23:9.

MIRIAM.

Fannie Mae Henley.

Eunice, La.,
August 22, 1935.

Dear Mrs. Lipsey:

I'm so sorry I'm so late in returning my word of thanks and appreciation for your check of last month. I trust and pray I shall always live and serve in the Master's work, worthy of these gifts you have given to me.

I'm happy to say I'm able to care for all my work—and the Lord has blessed us wonderfully in all my church work. We just had a great loss in our church. We buried yesterday one of our deacons. We'll miss him sadly. We were all happy to see six new converts follow the Lord Jesus in the water of baptism last Sunday a week ago. I have two more awaiting baptism.

Always remember us in your prayers—there is so much work to be done, and so few to do it.

Your co-worker in Christ.
Theo. Cormier.

Bay Springs, Miss.,
Aug. 20, 1935.

Dear Mrs. Lipsey:

Am enclosing my dollar for August for the Orphans and Bro. Cormier. Surely do hope the orphans win out on their swimming team. I love to go in the water but don't get to go often, we do not have a place nearby.

We are all sad because Lura and Miriam Clark's mother died. She used to live here and we love them.

Best wishes to you and the children's page.

Mary Ruth Denson.

I know we are all so sorry about this sweet lady's death, Mary Ruth. Are you thinking about school these days? So glad to get the dues. Thank you.

PASTORS OF BAPTIST STUDENTS

"The Baptist Workshop," Columbus, which is hard-by the campus of Mississippi State College for Women, desires the names and any additional information about Baptist students, who plan to enter the college this fall. It is our happy privilege and joy to care for the needs of about three hundred students each year. If the pastors of these students will inform us as to their students' activities in the home church, it will enable the Baptist Student Union to be of real service.

(Miss) Rhobia Taylor,
"The Baptist Workshop,"
M. S. C. W.,
Columbus, Miss.

"MEMORY"

On Aug. 13, 1935, God claimed Mrs. H. C. Clark, wife of Rev. H. C. Clark, to the home above. She was loved by one and all. She leaves to mourn her death her husband, and three children, other relatives and a host of friends. All was done could be done, but God knew best. Oh, how hard our white lips said, "Who will take the place of the beautiful dead?" Oh, "how we will miss her." Beautiful toiler, thy work all done. God giveth thee rest. Weep not love ones for she is asleep with Jesus waiting and watching for the coming of you.

A GREAT REVIVAL

One of the greatest revivals in the history of old Mt. Pleasant Church at Wallerville has just closed with 56 professions of faith; 49 additions to the church; 44 by baptism and 5 by letter.

The Holy Spirit came with great power and convicted and converted sinners and gave the church a vision of the need of a loving Saviour to guide in paths of duty, service and obedience.

The preaching was done by the pastor, Rev. Percy Ray, who brought wonderful messages, so earnestly delivered. His messages are permeated with God's love and his zeal and passion for lost souls is unexcelled.

Brother Clark Rakestraw led the singing in a wonderful way, and greatly aided the pastor with his power of contact with the young people especially, in winning the lost to Christ. A large per cent of those who were baptized were so-called church members who had never been redeemed by the blood of the lamb. The church is greatly revived and strengthened and can truly say as the apostle of old "It was good to be there."

Mrs. L. L. Coleman.

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B. S. U. Department

M. S. C. W. COLLEGE STUDENTS-TO-BE

Dear New Baptist Student:

In the fall a young woman's interests, but not lightly, really, turn to ideas of college. And, oh, what a serious business it is! Upper-classmen are thinking about the Freshmen and new students and Freshmen and new students are thinking about upper-classmen. All this summer "The Baptist Workshop" has been thinking about all of you—"old and new" but especially have we thought about you who are to be with us for the first time. Already, we can hear some "Fish" ask, "Is the Workshop a place to make things?" It is, but not exactly the things you are thinking about. Last year though, one Freshman thought she could make looms in our house. Of course, we told her she could but it would be much easier for her to go to the college workshop. It was then that she realized how little she actually knew about her own campus. We wouldn't dare ask her where she had been attending church for she might have been one of "our" Baptist girls.

But to tell you what "The Baptist Workshop" is—it is the home of all the Baptist girls on M. S. C. W. campus. You will love it for it is just off the campus and when you want some place to go you will follow the other girls to "The Baptist Workshop." We have noon-day prayer meetings each day for about fifteen minutes, and many other meetings which you will want to attend. We will tell you and show you all about it upon your arrival.

You must be wondering just what college life will be like, and if you shall enjoy it. We feel confident that you shall have a well-portioned college program. You will want that which will "best" fit you for future life, developing your mental, physical, social, and spiritual phases to their fullest possibilities. The aim and purpose of "The Baptist Workshop" is to help each student lead a normal church life while in college, thus helping you to have a well-rounded life.

The B. S. U. being the union of all the Baptist religious organizations of the campus, welcomes you most heartily to M. S. C. W. and "The Workshop." You will want to join our college Sunday school classes, B. Y. P. U.'s, and Y. W. A., for in each you will find a host of college girls who are interested in you, anxious to work with you and already looking forward to seeing you and calling you their friend.

With very best wishes, I am
Your "Baptist Workshop."

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AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

Thought for the Week

"The ability to see is an essential of progress, but the vision that lights the way to progress must have many dimensions. Sometime vision is like a telescope or like a searchlight, having only one dimension—length. The vision that saves must have more than one dimension; it must have more than a telescopic or searchlight view of the actualities of the world-field—horizon is needed, a view in every direction, a daylight observation of things in their relation to each other. In horizon-vision the observer stands in the center of the world limited by the skyline where roads lead beyond sight." Opening words in the annual report of the Home Mission Board, by J. B. Lawrence.

Every B. Y. P. U. leader will make a fine investment by sending fifty cents to the Baptist Book Store, Jackson, Mississippi, and having them send a copy of the new 1935 Southern Baptist Handbook. This book contains full reports and information about every phase of our denominational work along with many other interesting and valuable facts. It is a large book of 442 pages six by nine inches with pictures of many workers. Order yours today.

Two Important Events This Month

September is the month for reorganization and promotion. Every B. Y. P. U. and B. A. U. should reorganize this month and be ready for the new term that begins with October. This does not mean that you must elect new officers, in many instances it is best to reelect certain of the old officers, but in either case now is the time for reorganization. These officers should be elected not later than the third Sunday. After election the third Sunday the officers should meet and make up the organization, dividing into groups and committees. This organization should be adopted the fourth Sunday and then between the fourth and fifth Sundays there should be an officers' training camp at which officers and committees will study their duties and then a meeting of all committees to plan their work for October. The last Sunday in September is the time for the promotion day service. Make much of this service. Begin now to plan it. There are two splendid promotional day programs in the September number of the B. T. U. Magazine. Promotion problems are solved by the annual promotion day service if made enough of and conducted in the right way.

IT IS AGREED BY ALL STATE B. T. U. SECRETARIES THAT ASSOCIATIONAL B. T. U. DIRECTORS SHOULD NOT BE

CHANGED EVERY YEAR BUT THAT A GOOD DIRECTOR SHOULD BE KEPT IN THE OFFICE, PERHAPS INDEFINITELY.

Three Associational Rallies

Amidst the deluge of hot weather, political speakings, and clearance sales B. Y. P. U. leaders in three counties rallied to the call and gave an evening last week attending an associational meeting, each in his own county.

On August 12, Mrs. W. G. Baldwin, director of Calhoun County B. T. U., planned for a meeting of her fellowworkers. Five from Bruce, led by their director, Miss Lois Tyler, two from Vardaman, and a good crowd of local folk met at the Baptist Church in Calhoun City at 5:00 o'clock to discuss the associational work. While a sandwich supper was being served, later, everyone assembled in the basement for a round of games and frolic. General B. Y. P. U. problems were discussed after supper.

In Grenada County, with Miss Aileen Perkins as director, a similar rally took place Tuesday, Aug. 13. Besides the numerous Grenada supporters, five wide-awake Holcomb B. Y. P. U. leaders including their leader, Mrs. Inez Clark, helped in the meeting. After the supper hour an interesting open forum conference on B. Y. P. U. work was staged. It was a joy to find a group so ready to talk, and presenting such good suggestions about the work.

Water Valley was the site for the proposed conference on Wednesday. Although the attendance was very small, with the assistance of Mr. Kermit Cofer, the director of the Yalobusha Associational B. T. U., and Mr. J. B. Ray, supply pastor in Water Valley, a conference on the county work was held in the afternoon and a period just preceding the regular prayer meeting was given to the visiting worker for a talk on the B. Y. P. U. program of endeavor and achievement.

These three rallies are the first of a series planned to include all the associations in the state. Schedules and further reports will come to you from week to week.

Providence Church in Forest County Holds Helpful Study Course

The week beginning August 11th was the week for the regular annual B. T. U. Study Course at Providence church in Forest County. Miss Fay Quarles of Hattiesburg was teacher of the Intermediate class this year. This is the fourth year Miss Quarles has been invited to teach in their study course and in each case she has rendered excellent service. Miss Quarles is one of the Associational B. T. U. officers and is ever busy promoting the work in every way possible.



PAUL M. CROWN

D. M. Nelson, president of Mississippi College, announces the appointment of Paul M. Crown of Scranton, Pennsylvania, as director of the Mississippi College Glee Club, choral work, and assistant in the instructional department beginning with the 1935-36 session, the registration for which begins Monday, September 9. As director of the Glee Club, Mr. Crown will replace Frank Slater, who has been associated with Mississippi College in this capacity for a number of years.

Mr. Crown comes to Mississippi College with his bachelor of arts degree from Wheaton College in Illinois, his bachelor of music degree from the same institution, and his master of arts degree in both music and English from Columbia University in New York. In addition to these degrees, Mr. Crown holds a conservatory diploma, conferred upon him while he was a student at Wheaton, a teacher of English diploma from Columbia University, and the Pennsylvania State College standard certification to include English, music, French, social studies, and general science.

Mr. Crown is recognized by those who know of his work as one of the most promising of young men in his field. He has had extensive experience as violin soloist over the larger broadcasting stations in Chicago, Philadelphia, Atlantic City and New York; professional and school experience as director of musical organizations, and as director of music and recreation with Pennsylvania State Baptist Young People's assemblies. In 1928, Mr. Crown directed the Gimbel Brothers and the City of Philadelphia Municipal Great Pageant and parade, in which there were over 5,000 people in costume and sixty bands.

His wide experience gained in various civic enterprises and in working with young people has provided Mississippi College's new director of the Glee Club a rich background of appreciation of educational problems.

Teacher: "I have went—that is wrong; isn't it?"

Pupil: "Yes, sir."

Teacher: "Why is it wrong?"

Pupil: "Because you ain't went yet."

MRS. HELEN RITCHIE OTT

Mrs. Ott passed away at the home of her daughter in Osyka. She was a member of Calvary Church Jackson. Burial services were held at the Osyka Baptist Church, the Rev. S. A. Williams officiating.

Mrs. Ott was the widow of William M. Ott, a member of a distinguished Pike County family, and highly esteemed by all who knew her. She was a woman of sweetness and charm and has a host of friends who deeply mourn her demise.

She is survived by two sons, Albert E. Ott, Osyka; Eckie A. Ott, Jackson; and three daughters, Mrs. Maggie Ott, Osyka; Mrs. Susie Ott Leggitte, Jackson; Mrs. Gergetta Ott Akers, Jackson; and one sister, Mrs. S. A. Ott, Osyka.

Pall bearers were her grandson and near relatives.

Mr. Bacon: "You should never judge a man by his clothes, my dear."

Mrs. Bacon: "I never do. I always judge him by his wife's clothes."—Ex.

Poet: "I have a poem here advocating peace."

Editor: "I suppose that you honestly and sincerely desire peace?"

Poet: "Yes."

Editor: "Then burn the poem."

Her car had broken down on the road opposite a field where a farmer was plowing a four-horse team. The farmer came over and offered to pull the car to the nearest garage with his team.

"I appreciate your kind offer more than I can tell you," the lady in distress told the farmer, "but, unfortunately, you would need 12 more horses. You see my car has a sixteen-horse-power motor."—Ex.

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By E. P. Alldredge

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GET TOGETHER BANQUET IN MISSISSIPPI ASSOCIATION

On Friday, August the 30th, a meeting of B. T. U. workers will be held in the basement of the Baptist Church in Liberty beginning at 7:00 P. M.

The object of the meeting will be to plan for a better Associational B. T. U. organization. Refreshments will be furnished by the host church.

The following is the program:

- 7:00 P.M. Lunch.
7:30 Brief report from each church represented.
7:50 Talk, "Importance of B. T. U.," by The Reverend S. G. Pope.
8:05 Suggested goal for associational organization, by P. E. Cullom, President, 11th District.
8:20 Plans for Future, by Professor Huddleston, Associational Director in charge.
8:45 Adjourn.
P. E. CULLUM,
District President.

SOME MEETINGS

Our revival began at Fayette July 14 and ran for eleven days, closing July 25. Dr. E. K. Cox of Gloster assisted us in this meeting. His preaching was sane, searching, and scriptural. Particularly helpful was a series of sermons on prayer preached at the morning hours for several days of the meeting. Attendance was fair at the morning services and good at night. There were evidences of a revival in some lives. Several were added to the church.

Pleasant Hill, Copiah County, began its revival the fourth Sunday in July and ran through the first Sunday in August. Bro. Alton Pierce, one of several fine men whom this church has given to the ministry, was with us in this meeting. Bro. Pierce's preaching was of a high order, and the Lord gave us a fine meeting. A high point in the meeting came Saturday morning when an informal peoples' service was held. Here the people were given opportunity to express themselves as God led them. Many responded, confessing their sins; others testifying of God's goodness. God's spirit was present mightily and this service continued until few dry eyes remained in the house. A number were added to the church.

We began our meeting at New Providence church, Copiah County, Aug. 4 and ran through August 9. Bro. Charley Thompson of Port Gibson assisted us, and his preaching was faithful, forceful, and effective. A number of barriers were in the way of the meeting. Chief among them was election day. These things hurt us, or perhaps we might better say, made our work harder. But despite these things, our people came, and some of them showed definite revival evidences.

The meeting here at Union Church ran from July 11 to July 16. Dr. Cox of Gloster also assisted us here. He was with us here last summer, and so well did our folks like him that we invited him back to help us

this summer. He did his work well. His preaching was excellent to the ear and searching to the heart. Dr. Cox's work in a revival is of an abiding kind—nothing of the shallow emotionalism or self-seeking element is found in it. God gave us a good meeting. The high point of the meeting came on Friday, the last day. Many hearts were melted, and confessed their sins, and consecrated themselves to God. There were additions to the church.

Yours for a great religious awakening throughout the land,

L. E. McGowen, Pastor,
Union Church, Miss.

OUR HOSPITAL

In last week's issue of the Baptist Record Brother Lipsey says this: "We just stepped in the W. M. U. office, next to ours, to see what it was all about. We had seen the colored janitor laboring up the steps and puffing as he passed our door to go into the W. M. U. room. As we went in one of the ladies said, 'Come, Look, See'. And there was a pile of bundles, two of them in fact, which had been sent by parcel post from all over the State in response to the request that they send something for the Hospital in Cheng Chow, China. There must have been lots of glad hands and hearts behind these gifts being stacked up against the wall ready for the day of shipment. This ministry of mercy in the name of the Lord Jesus to suffering people whom ye shall not see in the flesh will bring the blessing of Him who said, 'Inasmuch as ye did it to one of the least of these my brethren, ye did it unto Me.'"

NOW—why do I quote these appreciated words of our gracious Editor, when doubtless every one of you read them?

BECAUSE—we have a Hospital of our own that is needing supplies. Not for one moment would we suggest that the White Cross material going to dear Dr. Ayers in China is misplaced; every piece of it is needed sorely in Cheng Chow; every piece of it will be used wisely and well "In His Name." My heart overflows with gratitude that our W. M. U. realizes this far away need and supplies it so bountifully.

But, Beloved, let us stretch our hand a bit further; open our purses a bit wider and remember our Jerusalem as well as our Samaria. The need for these same supplies here is great. Just a small package from a number of our Organizations will be most helpful. Read again what Brother Lipsey says; then remember Mississippi Baptist Hospital.

M. M. L.

CHARLES MAXWELL,
SHERROUSE
Biloxi, Mississippi

After an illness of two months at the home of his daughter, Mrs. A. G. Moseley, and Rev. A. G. Moseley, "Brother Charlie," as he was affectionately called by friends, passed away on August 7th to be with the Lord whom he loved and served so long.

Born in Franklin Parish, La., October 2, 1845, he lived in that state

the most of his life, coming to the Coast from New Orleans about twenty years ago. Since the death (four years ago) of his wife who was Miss Katie Dunbar of St. Landry Parish, he had made his home alternately at Beauvoir Confederate Home, and with his daughters in Biloxi. As a teen age boy, he spent two years in the Confederate army. Becoming a member of Deer Creek Baptist Church in Franklin Parish, at the age of fifteen, he has been a militant Christian and a loyal member of this denomination for nearly 75 years. Until overtaken by the infirmities of age, he was very active as deacon, clerk and treasurer of churches where he has lived. He was always an earnest Bible student and was a frequent contributor of religious writings to church and secular papers. His was an alert interest in all questions of the day and as a citizen he stood for that which was right and progressive.

Funeral services were held on August 8th from the home of his daughter and the First Baptist Church and were conducted by his pastor, Rev. G. C. Hodge. He was the last of his family, and leaves two devoted daughters, Mrs. Moseley and Mrs. E. S. Balthrope, four grandchildren and two great grandchildren, and several nieces and nephews to mourn his going.

Few men have lived more happily nor been more content than he, "in all things giving thanks." He was the second man in the following poem:

"Two men trod the way of life
The one with downcast eyes;
The other with an eager face
Uplifted to the skies.
The first, with eyes upon the ground
Said life was dull and grey;
But he who looked upon the stars
Went singing on his way."

Bro. F. J. Chastain, pastor of the Baptist church, had charge of the morning service Sunday, August 18, and used for his subject "Thou Art the Man." His text was II Samuel, 12:7.

Union services for the evening were led by Rev. J. Ord Cresap, Rector of the Episcopal church. Sunday afternoon from 2:00 to 2:30 o'clock the Intermediate B. Y. P. U. presented a program over WHEF, Kosciusko, Miss., radio station. We feel sure that many friends over the state listened and enjoyed this splendid program of songs, Bible readings, etc. Acting on a suggestion from the deacons, the Baptist church elected the following young men to act as junior deacons: Pat Barrett, Hugh Nichols, Jr., Ed Neilson, Herbert Steele, Ed Holloman, Aubry Shanks, Nick Walker and Morris Williams. Dr. and Mrs. Chastain with the children, enjoyed a most delightful visit with friends at Cleveland, Shaw and Boyles recently.

"A Member."

David: "I went fishing today, mother, with a bent pin for a hook."

Mother: "You shouldn't hurt the dear little fish, David. Next time I'll give you a safety pin."

CAPUDINE

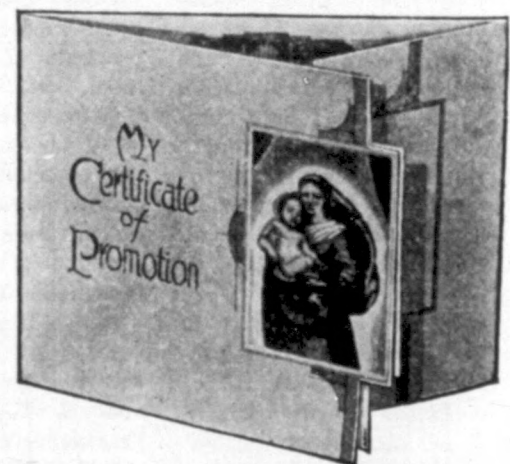
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JACKSON, MISS

SOUTHERN BAPTISTS READING THE BIBLE TOGETHER

By John R. Sampey, President
Southern Baptist Convention

(President Sampey has announced that it will be his purpose during his term of office as President of the Southern Baptist Convention to try to deepen the spiritual life of our people. To that end he has requested that we shall all read Isaiah 40-66 ten times during the Convention year and Paul's Letter to the Ephesians forty times. This tract furnishes suggestions as how to read these passages.)

Isaiah

The real author of the Book of Comfort is the Holy Spirit who lifts the mind of the prophet to heights of revelation never before attained in the history of Redemption. We may forget the human author as we read and feast our minds and hearts on the rich revelation of the character of God, the mission of the Servant of Jehovah who suffers voluntarily for our sins, and the beautiful picture of the future glory of Zion, the city of God. The standpoint of the prophet is among the exiles to whom his messages come with the sweetness of the flute as he comforts them and at other times with the note of the trumpet as he challenges the exiles to faith in the Holy One of Israel and to a willingness to face the perils of the long journey back to the Holy Land under the leadership of their God.

There is a difference in tone between Chapters 40 to 55 of our book, in which the note of comfort predominates, and Chapters 56 to 66, which contain stinging rebukes for corrupt and selfish deeds, interspersed with beautiful promises to the faithful in Israel.

How to Read Isaiah, Chapters 40 to 66

At the first reading go as rapidly as possible to get a general view of the entire Book of Comfort. If you can give a Sunday afternoon to the delightful task, you can read from Chapter 40 to the end of the book in three hours. If you can give an entire evening to Bible reading, you can start at 7 o'clock and be through by 10 P. M.

Perhaps some would like to take three bites at the big luscious cherry. In that event read Chapters 40 to 48 at the first sitting, Chapters 49 to 55 at the second, and at the third sitting read Chapters 56 to 66. The first group of chapters describes the character of Jehovah in contrast with worthless idols, the second group pictures the Suffering Servant and the salvation he offers to all, while the third group contrasts the fate of apostates with the glory of the people of Jehovah.

If you can take only fifteen minutes a day for Isaiah, get a bookmark to keep your place and read straight ahead until you reach the end.

How about the second reading of these wonderful chapters? I suggest that you take a lead pencil and put on the margin of your Bible the letter P opposite every verse or paragraph containing a promise, and the letter R opposite every verse or paragraph containing a rebuke for sin. At the end count the promises first and then the rebukes. Ask yourself then whether the promises and the rebukes are applicable to you as an individual and to the people of our day.

For the third reading make a note

of every attribute of the God of Israel in Chapters 40 to 48. Ask yourself whether the character of Jehovah as described by the prophet falls short of the revelation of the Father as made by the Lord Jesus. In what particular has Jesus made a richer revelation of the character of God?

In reading Chapters 49 to 55 make note of every reference to the Servant of Jehovah, and put in one group the passages that imply that the nation Israel is referred to and in another group the passages that are fulfilled in Christ Jesus alone.

In reading Chapters 56 to 66 make note of the passages that describe the future glory of Zion and ask yourself whether we have a right to expect the fulfillment of these great promises in the experiences of Christ's Church.

At the fourth reading make an outline of the Book of Comfort. Here a good commentary or book giving outlines of the Old Testament would be helpful. The paragraph division of the American Revised Edition of the Bible will assist you in making an analysis.

At the fifth reading select favorite verses for memorization. Get them by heart and review them until you have them as a permanent possession.

At the sixth reading select great texts for sermons and give the list to your pastor with the suggestion that he may wish to use some of them.

At the seventh reading stop at every promise and pray for a moment that it may be fulfilled in our individual lives and among our great brotherhood.

At the eighth reading confess every sin described by the prophet, if we have committed it, and pray that our sins may be blotted out by the free grace of our God.

At the ninth reading note every text that refers to God's people as witnesses and pray that we may give our testimony in such a way as to win others to faith in the Suffering Saviour and the God who gave him to us.

At the tenth reading make note of every call to praise, every challenge to shine for God, every picture of the eternal felicity of the people of God, and let the gratitude of our hearts express itself in outbursts of thanksgiving and praise.

Baptists have a right to shout, if they get so happy silence becomes painful.

THE RED MENACE

By A. R. Adams, Knoxville, Ills.

We may shut our eyes against the red menace but the fact remains that communism is rapidly spreading, not only in European countries but in "the land of the free and the home of the brave." Millions have been, and are being spent, to corrupt the youth of this country and, as a result, we have a crop of cigarette smoking, liquor drinking boys and girls who despise government and have thrown modesty, prudence and religion to the winds.

One of the first steps in the communistic program is to destroy Christianity and get control of our schools and colleges and, unless we

get our eyes wide open and take steps to check this menace, we may live to see our churches closed by "government decree" and our children taught to chant "There is no God, there never was a God, there never will be a God." Morality and honesty are the products of Christianity and when you destroy Christianity, they will vanish from the face of the earth. The deadly virus of communism has been injected into our churches and is being preached and advocated in some of our prominent pulpits. Nudist colonies are increasing, Sunday has been changed into a day for carousing, picnics, joy rides, etc., instead of a day for the worship of God. We are rapidly degenerating to the level of "brute beasts."

Christianity is the only hope of the world and the people are being divided into two classes, namely: Those who support the church and Christianity, and those who support communism and chaos.

HILLMAN COLLEGE NEWS NOTES

Miss Leska Granberry has been selected to fill the vacancy caused by the recent death of Miss Lynn Lowrey. Miss Granberry has both her B.A. and M.A. degrees and has taught very successfully in the high schools of Columbia and Hattiesburg and in junior colleges at Scooba and Raymond. She is a niece of Mrs. Theodosia Lewis who, for many years, was dean of students at Hillman.

Miss Georgenia Palmetter, head of the piano department, is returning this week from Chicago where she has been studying under some noted musicians.

Prof. Frank Slater is still in Europe where he has spent the summer studying under famous teachers and singers. He is to be back home ready for work when the session opens.

Mrs. Riley, Dean of Students, will soon return from Nashville where she has spent most of the summer on the Peabody College Campus. She reports that she has gained many helpful ideas during her stay there.

President M. P. L. Berry, accompanied by his daughter, Mrs. Harold Cox, and his grand-daughter, Jo Anne Cox, is attending a family reunion in Blue Mountain this weekend. Dr. W. T. Lowrey and Mrs. W. D. Potter have gone to the same Lowrey family reunion. Over 100 descendants of Gen. M. P. Lowrey, founder of Blue Mountain College, were invited to attend this reunion. Among those who are to be present are: Mrs. Janie Lowrey Graves of Canton, China, and her niece, Miss Mary Anderson, who has been working with her on the foreign mission field.

A good attendance is expected when the 83rd annual session of Hillman College begins September 11th.

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GRENADA PASTOR RESIGNS

Last Sunday, Aug. 28, completed my fifth year of service as pastor of the First Baptist church of Grenada. At the close of the morning service I tendered my resignation, as pastor, effective Dec. 1st.

In looking over the records, I find that during this time 262 new members have been added to the church. A total of \$52,000.00 has been received by the church and paid out for all causes. \$14,000.00 of this amount has been given to cooperative program of our state denominational and South-wide work. This church has kept its place as one of the seven largest contributors in the state to the cooperative program. Some local disbursements include the payment in full of a considerable debt on the church annex and the Mississippi College hospital building. The pastor's home has been painted and a new roof put on, at a cost of \$600.00. A new Molor pipe organ has been installed and all payments paid to date.

The church has maintained a splendid Sunday School, a full graded standard W. M. S. and three B. T. U.'s, all of which have done most excellent work. For all of this we give God the glory. Truly we have been laborers together with God. This is in many respects a great church with great possibilities. I am thankful for the privilege of laboring with them through these years and pray God's blessings upon them in the selection of a new pastor and upon his work through the years to come.

Cordially and fraternally,

JNO. H. HOOKS.

Teacher: "What is half of eight, John?"

John: "Which way, teacher?"

Teacher: "What do you mean, which way?"

John: "On top or sideways?"

Teacher (bewildered): "What difference does it make?"

John: "Well, half of the top eight is zero, but half of eight sideways is three."

BILIOUSNESS Calotabs CONSTIPATION

'Christ Shall Go Forward'

(Weekly news of the Student Evangelistic Movement sponsored by the Mississippi B. S. U.)

Back in Greenville, after a glorious two weeks spent in Clinton, Hattiesburg, Columbia, and McComb, as a member of the little group and an eye-witness of the accomplishments of the group that we have been reading and hearing so much about this summer. I now have the opportunity of filling our column with first-hand facts and news flashes.

It was a crippled crew that opened the meeting in Hattiesburg. Rush carried a goose egg on the side of his head the first couple of days and two very dark eyes. Paul proudly displayed dark eyes also and smiled to reveal a beautiful new set of uppers, and poor little Henry with forty-two ribs broken on one side limped about as if he had a leg broken. Rowena, Roma Fae, and Charlie were alright, but Rowena and Roma Fae don't preach, and preaching was a very new experience for Charlie, so, there the little group was, gathered in Hattiesburg to the end that Christ should go forward there, and, to be frank, the prospects of His going forward didn't look any too rosy, not even through Rush's and Paul's rosy black eyes.

Bravely, though, the little group opened the meeting with Charlie preaching and Rush leading the singing. It would not be exactly right to say that the meeting did not get off to a good start, because large crowds, evidently pleased, continued to attend the services, but something happened Friday evening that thrilled the group with such a spirit that little aches and pains and discouragements were completely forgotten and the meeting continued to grow to a wonderful climax Sunday night, one of the very greatest of the summer.

No one outside of the group knows exactly what happened that Friday afternoon, and it is not our purpose to reveal the facts at this time, but we would like for you to know something about it. Our group simply realized as never before that depending upon human efforts, especially crippled human efforts, not one thing could be accomplished for Christ in Hattiesburg. So we all got together that evening down town for supper, for the purpose of forgetting ourselves in a period of fellowship, and then, under the stars, just before time for the evening service, we gathered and in fervent prayer pleaded with God to send His Spirit into our midst.

That Spirit did come, and with it a wonderful revival swept through our hearts. Rush preached that night and Henry led the singing. If such a thing as broken ribs and black eyes existed in the world, you couldn't tell it from the spirit of the service that evening. Honestly, we were all so happy that there was just one continuous smile on our faces and one continuous song in our hearts. We were gathered in

Hattiesburg to the end that Christ should go forward there through our lives, and now our faith was perfect that He would.

Christ did go forward! Eighty-one persons reconsecrated their lives to Him in response to our invitation Sunday evening, and of that number sixty-three were young people.

There are several observations we would like to make about our meeting in Hattiesburg. Space allows us only to mention them. In the first place, it was proven beyond a doubt that our little group is made up of such caliber that it will ring true to Christ Jesus, not only when the way is easy and hearts are joyous, but even during the severest testing time. Some may have been a bit sceptical about the enthusiasm of the group and the accomplishments of the group during the happy weeks in the spring. Some may have doubted the ability of college students to last out at such a pace all summer. But not only did the enthusiasm of the group outlast June's balmy weather and the long hot days of July and August, but it even survived a most discouraging automobile accident. That faith still lingers, CHRIST SHALL GO FORWARD!!

In the second place, it was proven that all the Lord needs in this world to carry His Kingdom forward is a life consecrated to Him and to the task. He needs the talented lives, those that shine brightly, to be sure, but He needs just as well those less gifted lives, the lesser lights.

Finally, we would like to observe that there is a very talented and promising group of young people in the First Church in Hattiesburg. Dr. Harvey is surely doing a fine work with them. Somehow we feel that God had a purpose in sending our group into their midst. May that crowd of young people continue to grow in Christ Jesus and become a power in this world for righteousness!

Sunday afternoon Rowena, Roma Fae, Paul, and Charlie drove over to Columbia to open the meeting there that evening. The service was one of testimony.

Beginning with a small group Monday morning, the meeting continued to grow in interest and depth until Wednesday evening. The final service Wednesday evening was a great climactic service with fifty-three persons reconsecrating their lives to Christ.

Our stay in Columbia was a very happy stay. We have only one regret, it was too short—far too short. With the increasing interest that was being manifested in the meeting, only the Lord knows what might have been accomplished if our group had been able to remain a week there.

Columbia will hold a tender spot in our hearts, and our prayer will ever be for God's blessings upon her.

We won't have space to enter in to detail about the McComb Retreat this week, but there are a few things that we just must say. There was a large crowd, some four or five hundred, out for our first service on Wednesday evening. Wasn't that great? And then, when asked to stand up, the visitors from other churches proved to make up almost a fourth of that number. What a thrill it was to stand before that large and responsive audience that first evening and testify for Christ!

As you read this column our last Young People's Revival of the summer will be in progress in the First Baptist Church in Memphis, Tenn. Hugh will preach during the meeting, and those who will assist him are Roma Fae Vinson, Rush McDonald, Rowena Gunter, and Chas. Lenz.

It will be a new experience for us going out of the state to a large church in a large city. We will be counting on a multitude of prayers back here in Mississippi. CHRIST MUST GO FORWARD IN MEMPHIS!! Don't be afraid to pray for the unusual! Pray that God will grant us our greatest meeting of the summer.

THE LOST CANNOT PRAY FOR OTHERS

(Continued on page 16)

but not essential to physical existence. To live means to grow. Spiritual prosperity is necessary for spiritual life. We are taught to pray for the soul-prosperity of our brethren. A growing soul is more to be desired than a growing bank account. A prosperous spirit is more beautiful than a garden of blooming roses. God's first will for every life is spiritual prosperity. It is a moving sight to anyone to behold men and women as they are regenerated by the Holy Spirit. It is soul-stirring to see men and women growing in the grace of God. In his heart the lost man does not care whether people grow in grace or not. He cannot pray for that in which he is not interested. He may have children that dishonor home and God but he cannot help them by prayer. He may beat them into subjection by physical force. He may train them to obey because of their fear of him. But he cannot teach them the way of life nor pray for God to open the way unto them.

God will not hear the prayer of the lost for the soul prosperity of anyone because the lost themselves are in spiritual poverty. They have rejected God's way and are poverty stricken in their hearts. They are miserably poor and needy, out of sorts with God. They do not want to talk to God because to do so they must admit their own sins. They cannot have interest enough in spiritual things to pray for their spiritually destitute relatives. Their

prayer is an abomination to God because they have turned away from His law. Prov. 28.9. God cannot afford to hear their prayers because to do so would be to place His blessings at the disposal of His enemies. Sinful man cannot come into the presence of God for prayer. God will not tolerate sin in His presence. Lost men are committed to a life of sin. They are servants of sin. Servants of sin cannot in any wise become priests of righteousness. The greatest realm of service open to any human being—intercession—is closed to the lost. When as Christians do all we can to reach some friend with the Gospel and fail, we fall back on the promise of God that His word will not fail, and that the prayer of a righteous man availeth much in its working. Through long years of prayer and sacrifice for her son many a Christian mother has lost hope for his salvation. But when she turns to the Book of books she is reassured that "Whatsoever ye ask in my name that will I do." The lost mother has no such comfort. The lost father has no consolation from God when he fails to salvage his prodigal son. (In fact the command to replenish the earth was not given to fallen man. The lost have no divine commission to bring children into the world.) How dark the life that cannot pray for loved ones!

S. S. ATTENDANCE AUG. 25th

Jackson, First Church	737
Jackson, Calvary Church	736
Jackson, Grif. Mem. Church	494
Jackson, Davis Mem. Church	376
Jackson, Parkway Church	236
Jackson, Northside Church	80
Meridian, First Church	650
Brookhaven, First Church	509
Columbia, First Church	409
Laurel, First Church	363
Laurel, West Laurel Church	359
Laurel, 2nd Ave. Church	289
Laurel, Wausau Church	70
Springfield Baptist Church (Scott Co.)	137
West Point, First Church	225
Ocean Springs Baptist Church	97
Ocean Springs Baptist Church (August 18, 1935)	89

B. T. U. ATTENDANCE AUG. 25

Jackson, First Church	126
Jackson, Parkway Church	60
Jackson, Northside Church	42
Brookhaven, First Church	190
Laurel, First Church	137
West Point, First Church	110
Springfield Baptist Church	70
Ocean Springs Baptist Church	31
Ocean Springs Baptist Church (August 18, 1935)	33

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